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APOPHTHEGMES,
that is to saie, prompte, quicke, wittie
and sentencious saynges, of certain
Emperours, Kynges, Capitaines, Philoso-
phers and Oratours, as well Grekes, as Ro-
maines, bothe veraye pleasaunt & profita-
ble to reade, partely for all maner of
persones, & especially Gentlemen.

first gathered and compiled
in Latine by the ryght fa-
mous clerke Ma-
ster Erasmus
of Roterodame.

And now translated into
Englyshe by Nico-
las Udall.

Excusum typis Ricardi Grafron.

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NICOLAS VDALL VNTO

*the gentle and honeste herted
readers well to fare.*



As much as the autour self
in his pface here ensuyng too-
eth at large declare the nature,
the purpose, and the vse of A-
pophthegmes, to make of the-
same matter double inculcation
should bee (as me semeth) bothe
on my parte and behalfe a thing superfluous, and
also a tedious dullyng to the reader. It shall
therefore at this present tyme be sufficente to ad-
monyſhe you gentle readers, that of the whole
werke of Apophthegmes by the right excellent
clerke Erasmus: for the moste plesante and the
same moste honeste, profitable, & holſome reas-
dnyng of allmaner persones, & in especiall of no-
ble menne collected and digested into eight vo-
lumes, I have thought better with twoo of the
eight to minisre vnto you a taste of this bothe
delectable and fruiteful recreation, then by sup-
pressyng it vntil the whole werke might bee per-
fectely absolued and finysched, to defraude you
of so many goodly histories, so many high poin-
tes of counsaill, so many notable pceptes of
wysedome, so greates a noumbre of philosophi-
call lessōs, suche vnestymable treasure of mo-
rall doctrine, as may of this litle porcion in the meane
tyme with small labour & incomparable delite,
conforte and solace of mynde, bee perceiued, ga-
thered, and acquired. And although vpon consi-
deracions, (at a more propice tyme hereafter by
goddes grace to be declared) I have beē so bolde
with myne autour, as to make the firste booke



TO THE READER.

Secounde, whiche he maketh thirde and fourth,
Yet in these twoo presente volumes whiche ye
see here sette forth, I haue laboured to dis-
charge the duetie of a translatour, that is, kee-
pyng and folowynge the sense of my booke, to
interprete and turne the Latine into Englyshe
with as muche grace of our vulgare tounge, as
in my slender power and knowelage hath lyen:
not omittyng ne leattyng passe, either any one
of all the Apophthegmes as thei stand in ordre
(except twoo or thre at þ moste beeyng of suche
sorte as honestie perswaded me, to bee better
passed ouer, then reherced or spoken of,) or els
any Greke or Latine verse or wooorde, wherof þ
pith and grace of the sayng dependeth. Wher-
in I desire the vnlearned readers not to bee of-
fended for that I haue in many places extemis-
hed Greke and Latine with the Englyshe. For
in al thynges that I haue already heretofore or
hereafter shall sette forth, I haue an especiall
regarde vnto young scholares and students,
vnto whom it is not possible to bee exprested,
what great vtilitee, benefite & knowelage doeth
redound of conferryng one straunge language
with an other. Neither is it to bee doubted, but
that suche as are towarde the disciplines of
good litterature in diuerse tounge, maye of
suche dooynges as this, picke out as muche v-
tilitee and furtheraunce of their studies, as the
vnlearned shall take pleasure, and fruite of the
Englyshe for their vse. Whoso careth not for
the Latins maye passe it ouer and satisfie hym-
self with the Englyshe. Who passeth not on the
Greke, maye seemeably passe it ouer, and make
as though he see none suche. Ther is in this be-
half no mannes labour lost but myne, and yet
not that all lost neither, if my good zeale & honest
entente

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entente to dooe good to all sortes, bee in good parte interpreted and accepted. Leat the vnlearned readers somewhat beare with young students, as the learned must and will dooe with them. For as þ one parte maie thynke it muche superfluous to fynd Latine and Greke in an Englyshe booke, so the learned haue no nede of certain annotations (whiche I haue in places not a fewe entremyngled, partely to supplie & redubbe that wanteth of the whole werke, and partely to geue necessarie light to þ Greke and Romaine histories) of whiche annotations euẽ he peraduẽture shall fynd ease, whiche wil fynd faulte with the admixtion of Greke and Latine & will auouche thesame confused medleyng of soundie tounge rather to contein some spiece of ostentacion & braggue of the pynced sheath, then any argumente or prouf of erudicion. To all whom would Christe I could perswade (as truely it is) that I seke nothyng lesse then suche shadowe of vnstable glozie, & that my onely wille and desire is to further honeste knowelage, and to call awaye the studious youth (in especiall) from haupng delite in readdyng phantasticall trifles, (whiche contein in maner nothyng but the seminarie of pernicious sectes and sedicious doctrine, vnto a moze fruitefull sorte of spedyng good houres, & by inuiltyng thesame youth vnto the imitation of honeste exercises, to dooe good if I maye. But to procede in that I was now about to saie, truly for the Englysheman to bee offended with the admixtion of Latine, or the Latine manne to myslike the poutheryng of Greke, appereth vnto me a muche like thyng. as if at a feaste with varietee of good meates & drynkes furnyshed, one that loucheth to feede of a Capon, Would take displeasure that an other

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manne hath appetite to a Loney, or one þ setteth his stomake with a Vertrige, should bee angrye with an other that hath a mynde to a Quayle, or one þ drynketh single beere should bee greued with his nexte feloe for drynkyng ale or wyne. Now for the better vnderstandyng of the conceipt, trade and conueighaunce of this booke, I haue thought requisite to admonysh you, that in eche mānes Apophthegmes the sayyng self is sette out in a greate texte lettre: after whiche ymmediately foloweth in a middle lettre (with this marke ) the moralization of Erasmus, wheresoeuer to the same it seemed expediente any suche morall sense to gather of the Apophthegme for edifyng of the reader in vertue or ciuile honestee. That if any matier dependyng of some Greke or Romaine chronicle haue seemed needefull to bee expounded, if any poeticall fable hath come in place, if to any obscure properbe or straunge historie hath been made some preatie allusio needefull to bee declared, all suche thynges together with the names of persones here mentioned, ye shall fynd sette forth, and added of myne owne notyng, ouer and besides the wordes and matier of the Latine werke in a small lettre, with some directorie marke. Yea and sometymes in the middes of the texte with this marke of myne  if the place seemed to require some more light. Sembleably to þ morall interpretation of Erasmus (where occasio was ministred) yea and to some Apophthegmes (where Erasmus saied nothyng,) in case my so dooynge myght any thyng helpe the weake and sende capte of the vblearned reader, I haue putte addicions of the same lettre and marke, to the ende that in case it bee not all of the fynest, the blame thereof maye not light on the autour, but

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but redound vnto my self accor dyngly. And to
the entente that nothyng should lache whiche to
the ease and commoditee of the vnlearned rea-
der might seme necessarie, there is added also a
large & plain table in orde of *þ* A.B.C. where-
by to the name of any persone, or to any good
matier in the booke contained, readie waye and
recourse maye with a weat synger easily bee
found out. That if in any of the premisses either
the interpretour or els the presenter shalbe found
to haue failed, I for my parte shall not onely
thynk my laboures bounteously rewarded, but
also knowelage my self highly bounden to ren-
de mozte hertie thākes, if the gentle reader shall
of his humanitee & honeste herte vouchsafe
to sette his penne and helpyng hande to emende
whatsoeuer errour it shall happē hym to espye:
and in *þ* ressidue so to accepte both our laboures
as we maye thereby bee encouraged gladly to
sustein fether trauaill in wytyng and setting
foorth suche autours, as maye to the reader bee
bothe pleasaunte and profitable.

Wryten in the yere of our Lorde
God. M. LXXX. xlii.



THE PREFACE OF DE
syderius Erasmus of Roterod
dame unto a dukes
soonne of his
countree



AS mucheas ye
did so gentely afore
receiue y other litle
bookes whiche I had
then sent as a poore
carnest penie (suche
as it was) of my
good herte & mynde

towardes your grace right noble prince, &
not onely your self, but also bothe your
moste noble parentes did so courteously ac-
cepte thesame: I haue thought good at this
presēte to ioyne to y saied bookes some other
thyng bothe moze meete for your noblenesse
& also (except I be muche deceiued) moze pro-
fitable for your studies. I haue therfore out
of euerie good autour for the moste parte,
chosen and gathered, that the Grekes callen
apophthegmata, that is in englyshe, nota-
ble good and bryef saynges: for that I sawe
none other kynde of argumente or matier
moze fitte for a prince, especially beeyng a
young

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young manne not yet broken in the experience of the worlde. In deede ful conueniente and meete to bee knowen are those thynges whiche þ aunciente philosophers haue leste in wyptyng of honeste behaueour, of wel gouernynge and ordreyng a comenweale, & of keepynge warre. But what one manne emong many thousandes (yea though he be nothyng cloggued nor letted w any publique office or ministerie) hath so muche vacaunte tyme, þ he maye bee at leasure to turne ouer & ouer in the booke of Plato the ragmannes rolles, and the tarpers or toyes of the subtil knackes, of the drye mockes, and of the long inducciōs by familiar exammples, whiche Socrates dooeth there vse: And as for Aristotle, in deede he wrote largely of manners and behaueour, whiche werke he entitleth in greke Ethica, but by þ entriked obscuritee and derkenesse therof he appereth to haue wypte thesame for philosophers, that is to saie, for menne of high learnynge, and not for a prince. More clere and more plain to bee perceiued, been the werkes that þ same Aristotle wrote of householdynge entitleed Deconomica, and of ordreyng a citee or comenweale entitleed Politica, but this mane euerie where requirerh a reader bothe veraye attente, and earnestely myndynge
that

¶ Plato wyrteth al his bookes in dialogues & in the most parte of them Socrates is one of the disputers which Socrates pretēdyng echewhere simplicitie & ignoraunce did ofte tymes conuince diuerse of them that he reasoned. Wall in these owne artes, vsyng to the suche kynde of reasonynge as here in the texte is recited

* Aristotle wrote tenne bookes entitleed Ethica, that is, of honeste behaueour & vpright liuyng and dealynge.

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that he readeth, & also well at leasure. And besides this, forasmuche as he vseth no suche manner of rhetoricall stile or writyng as maye moue the affectes & passiōs, he dooeth not so greatly hold or rauyshe a mannes mynde, & is wholly bent & geuē to princely cures & buisynesse. Sembleably in þe bookes of moꝛall philosophie, whiche Marc⁹ Tul- li⁹ wrote, many thynges there been of suche sorte, as it is not muche to þe purpose, nor anythyng at all necessarie, & princes knowe theim: Of whiche kynde are those thynges þe he treateth of the consummacion of good and ill (whiche wee chꝛistian menne would call of blisse and damnacion) with moze subtiltee of reasonyng and argumentacion, the fruite to edifie in vertuous liuyng. And suchemanner thynges seruen well for þe purpose of theim, who all the dayes of theire life dooe nothyng els but talke & dispute of honestee. But for a māne boꝛn to bee a prince and a gouernour, it is necessarie þe a readie & shorte waye to learne vertue bee quickly dispeched, and not at leasure disputed & reasoned in wooꝛdes. Now resteth the histories whiche because thei dooe repꝛesēte to the yē (euē as in a peynted table to bee viewed) as well the noble actes of prowesse, as the contrarie, and that not without pleasure and delectaciona

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delectacion: seme to bee moze fitte for greate * Theognis a
 menne. But in this behalfe though a prince ^{greke wete þ}
 might haue voide tymes enough to peruse ^{wryteth in E}
 infinite multitude of bookes of histories, ^{legislaal lices}
 what manne wer hable to comprehend and preceptes of
 kepe them all freashe in his memorie: But ^{virtue asten}
 like as those persones who been dooers in þ ^{in þ litle treas}
 game or feacte of wrestleyng haue in a rea- ^{tile þ is reade}
 dyngesse at all tymes certain suer poinctes ^{under þ name}
 and wayes bothe to catche holde, and also ^{of Cato.}
 to wend out of holde, when neede is, so thet ^{I Socrates a}
 þ trauaill in the busie occupations of peace ^{greke oratour}
 and of warre must of congruence haue in a ^{wrytynge ma-}
 readynesse suer reuoles, by whiche thet inaye ^{ny litle treas}
 bee putte in remembreance what is in that ^{ises in prose.}
 presente case nedefull or expediente to bee ^{* Valerius}
 dooen, and what not. And in this behalfe, we ^{Mar. a latine}
 see þ diuerse highly well learned mēne haue ^{autour that}
 assaied & taken peine by their good diligence ^{wrote a werk}
 to ease the carefulnesse of princes and noble ^{of. ix volumes}
 menne, among whiche, some haue wryten ^{whiche he en-}
 lessōs of vertue in briez sentēces, as * The- ^{tituled, of the}
 ognis, and I Socrates: & others haue wrytē ^{saynges and}
 the feactes of armes, or policies of warre, & ^{actes of noble}
 the goodly shorthe saynges of famous mēne ^{menne.}
 as * Valerius Maximus, and Sertus Ju- ^{I Sertus Ju-}
 lius & frontinus, whiche frontinus decla- ^{lius frontin}
 reth þ self same thyng by diuerse other wry- ^{wryteth also}
 ters befoze hym customeably to haue been ^{in latine. iiii.}
 dooen ^{volumes,}
^{whiche he en-}
^{titlerth strate-}
^{gematiū, that}
^{is to saie of}
^{armes, or poli-}
^{cies of warre.}

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dooen. It is a thyng of no small tyme of lea-
 sure to serche out golde in the veines vnder
 the yearth, oz to seeke pzeious stones in the
 sande oz in the sea. Suche a feloe especially
 aboue others to a pynce w high & weightie
 matiers contynually embusied dooeth ac-
 ceptable seruice and pleasure, whiche to the
 same exhibiteth & presenteth golde alreadye
 fynyed & made in fagottes oz plate, & whiche
 bryngeth to his hande pzeious stones that
 are chosen pieces & well pollyshed, alreadye
 sette in golde, oz vpon cuppes of pzeious
 metalle. And this kynde of pleasure & good
 turne, whereas it hath of many wyters
 been attempted, yet (after my mynde and
 sentēce) no māne hath with moze dexterities
 oz better effecte accomplished & perfourmed
 then hath * Plutararchus, who after the set-
 tyng foorth of an excellent good & passyng
 fruitefull werke of the liues of noble mēne,
 (in whiche werke here & there been myngled
 and recited aswell the factes as p saynges
 of thesame) he gathered in to one litle booke
 for the vse of Traianus Caesar p best com-
 mended manne of all the Emperours that
 befoze his tyme had been, the notable say-
 ynges of soundrie renoumed persones, by
 whiche as in a veraye true & perfecte glasse
 the herte and mynde of euerie of theim is to
 the

Plutararchus
 was a Greke
 philosophier
 & was schole-
 maister vnto
 the emperour
 Traianus in
 the citee of
 Roome wher
 he wote in
 Greke many
 noble and ex-
 cellente good
 werkes as wel
 of histories as
 also of mo:all
 philosophie &
 of vertue.

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the pte of y readers liuely and certainly represented. ffor in the actes & deedes of princes, a good porcion of the laude and praise the Counsaillour maye clayme and chalège for geuyng his aulse the Capitain for his chieualrie, & the souldyours for their stoutnesse. And a verape greate porcion of ysame laude and thanke dooeth ladie fortune clayme to haue, by whose cōueighaunce ofte tymes wee see thynges not without high counsaill & wysedome entreprised to haue a verape vnluckie ende, and contrarie wyse y misaduised temeritee and vndescreetenesse of some persones to haue right prosperous chaunce, and in y ende to proue verape wel. As it is reported that Siramnes the Persian, (a Capitain as I suppose) sated, when he was asked why his deedes wer not answerable to his tolyp satyrnges, forbecause (sateh he) what I wil speake, lyeth in myne owne power, but how suche thynges as I dooe, shall ende or bee taken, standeth in the pleasure of fortune and of the kyng. Albeit honeste purposes & deuises are not therefore vtterly defeacted of their due laude and con digne praise. But the sated Plutarchus dooeth in this kynde ferre excede and passe all other wryters, not onely in choosyng y best, but also in expounyng and declaryng thesame

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esame. For these saynges (whiche, as afore
is mencioned, the Grekes callē apophtheg-
mata) haue appropiated vnto them a cer-
tain reason & marke of their owne whereby
to iudge, so that thei dooe plainly expresse &
sette out the veraye naturall inclinaciō and
disposicion of eche speaker that thei procede
fro, briefly, finely, quippyngly, and meryly
within the boundes of good maner. And as
euerie seuerall persone hath properly belon-
gynge vnto hym a facion of his owne whereby
he is commended, and whereby his say-
nges & dooynge haue a good grace oz els
other wyse: euen so like wyse hath euerie
nacion, so that not onemanier saynges are
conueniente for Alexander and for Philip-
pus oz Antigonus. One sorte are meete for
Alcibiades: Again one facion agreeable for
a manne of Lacedaemon, and an other for
a Scythian oz a Thracian: and a diuerse
from y again comely for a manne of Athe-
nes, oz for a Romain. Now, in expresseynge &
yttreynge suche saynges Xenophon seemeth
to me somewhat weeryshe, Herodotus voide
of quickenesse oz life, Diodorus & Quintus
Lurtius ouer full of wooordes, and so forth
of the other wyrters, whiche I surceasse by
name to speake of. Plutarchus is a perfecte
feloe in all poyntes, and therefore I haue
thought

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thought best thesame Plutararchus to foloe
 principally aboue all others. Wherefore all
 þeuer is cōprised in þe werke of this autour
 whiche he entitleed de apophthegmatibus, þe
 is, of seacte and bzief saynges, ye shall fynd
 here in this werke euerie whitte of it. Wee
 dooe all knowe that this werke of Plutar-
 chus hath been twis translated out of greke
 into latine, first by francisce Philelphus,
 and afterward again by Raphael Regius,
 with whom I was somewhat acquainted
 in the vniuersitee of Padwayne. Philelphus
 in diuerse places had missed þe cūshē, whiche
 places Raphael dooeth restore and corzecte,
 and yet somewhere stumblēth hymself. The
 truth is, thei bothe wet menne, and might
 erre, mystakynge a thyng þe thei read. Albeit
 either of theim mynded to bee nothyng els
 but a plain trāslatour of the greke into la-
 tine, but I for many causes haue thought
 better the saied Plutararchus to foloe, thē to
 translate, to expoune at large, then woozde
 for woozde out of greke onely to enterpzetes
 first that the stile might bee the more clere &
 plain as beeyng lesse bounden to the greke
 woozdes: (for this presēt booke of myne is
 not wyrttē vnto Traianus, a māne bothe
 in greke & latine excellently well seen, and
 also in lōge experiēce of all manier affayres
 gaply

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gayly well brokē & exercised, but to a prince
beeyng yet but a young thyng, yea & by you
to all chyldre and young streeplynges, that
labour and sue to atteigne the knowelage of
good learnyng and honeste studies : noz yet
in that worlde when suche maner saynges
and actes wer by the reporte and cōmuni-
cacion of y people daily talked & spokē of in
baines oz whotte houses, at dyners and sup-
pers & abrode in y streetes whensoever fol-
kes bee assēbled together : and secundarly
that I might haue free libertee to declare &
expoune the syne wittynesse of the sayng, if
any came to hand that was of sense obscure
& derke, as at this presente right many there
been hard to bee vnderstanded not onely of
suche as haue neuer gon to schoole, but also
of suche as dooe ferre surmounte the cōmen
sorte of clerkes . And certes for myne owne
parte, y geassynng and redyng what diuerse
of these apophthegmes should meane oz si-
gnifie, hath curstely troubleed & vexed my
braines, & I cānot saie whether it hath some
where beguyled me too. And in places not a
fewe I haue had muche strouglyng & wa-
stleyng with the faultes of enprientyng in y
bookes, at whiche it could not bee aboided,
but that the enterpzetters and translatours
maugre their heddes did stumble. For it is
a thyng

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a thyng vneth beleueable howe muche & howe
holdely aswell the cominen wzriters that fro
tyme to tyme haue copied out the bookes of
Plutarchus, as also certain y haue thought
them selves hable to countrolle and emend
all mēnes dooynges, haue taken vpo them
in this autour who ought with all reuerēce
to haue been handleed of them and with all
feare to haue been preserued from altreyng
deprauiyng oz corruptyng. For neuer hath
there been among y greke wzriters, (especiall
as touchyng matters of vertue and good be
haueour,) any one moze holy then Plutar-
chus, oz better worthe of all menne to bee
read. But the veraye same thyng hath pro-
uoked persones desirous of glorie & of lucre,
to depraue & corrupte this autour, to putte
in moze then he wzote, and also to leaue out
of that he wzote whiche ought moste of all
to haue feared them from soo dooyng. For
euerte wzpter y better accepted and sette by
that he is, and y greater name that he hath
among learned menne, so muche the rather
shall he for lucre & auantage bee corrupted.
That this autour hath been soo vsed, y ve-
raye diuersities of y Greeke texte not agree-
yng one copie to an other dooeth right well
argue and proue. For all others omitted, to
speake onely of this presēt werke that nowe

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is in hand, the translation of **Philippus** hath certain thynges, whiche **Raphael** lefte vntouched, & **Raphael** likewise some thynges of whiche **Philippus** maketh no mention at all. Besides this, where **Plutarchus** in the pzeface by expresse wordes dooeth plainly testifie that in the liues he had myn- gled the saynges and actes of noble mēne together thone with thother: & in this werke for bzeftnesse to haue lynked together onely their apophthegmes or saynges, yet dooe wee see right many thynges admixt & putte in emōg y apophthegmes whiche in veraye dede are no saynges at all, nor any other thyng but mere pollices of warre which the Grekes callen **Strategemata**. Now in y self same werke one and y same thynges so often again and again repeated, dooen thei not openly crye this arguemente and matier by some other feloe to haue been cōtampnated & floubzed: So y wee maye now pardone y in certain places an apophthegma is recited vnder y name of the persone that it was spoken to, and not of hym by whom it was spokē, as of **Lysimachus** & **Philippus**. For in this treatise of **Plutarchus** whiche is entitleed **Collectanea**, that is to saie a manual of soondrie and pretie histories and saynges compiled together for all readers the answer that

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that Philippus made vnto Lysimachus, is
told and reported vnder the title of chapter
of Lysimachus. But yet it was an higher
poincte of presumption & of one worke thet
haue made it twoo. For because Plutar-
chus of the saynges of Lacedaemonians,
whiche been a veraye greate noumbre, had
touched onely so many as for þe Emperours
beeyng with many matters sore embusted,
semed like to suffice. He, whosoeuer it was,
(at lest if it wer but one feloe & no mo that
sette handes therunto) hath assigned to the
saynges of Lacedaemonians one propre
volume, and that accordyng to the ordre of
þe greke letters as thei stand in þe alphabeete,
whiche Raphael in his translacion hath
turned into the ordre of þe letters of þe latine
A, B, C. But this was of all the thre euen
the veraye wurst. For Valerius and Fro-
stinus folowen þe ordre of suche sentencies as
thet shewe concernyng religion, concernyng
affectio & loue to mēnes colitrees, cōcernyng
trueth in keepyng promisses made, concer-
nyng mannefull hardynesse and cōcernyng
iustice, & likewise of other matters settyng
eche of theim in his right ordre and place.
Best stādyng with cunnyng and learnyng,
is thesame ordre that Plutarchus folowed,
obseruyng and keepyng the ordre of regions

**, it, and

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and kyngdomes as thei stand in rowe, & in
euerie of theim þ̄ orde of tymes, to euerp of
the kynges ioynyng his owne capitaines, &
to euerie of the capitaines their mates. frō
the Persians he cometh to þ̄ Egyptiās, frō
þ̄ Egyptiās to þ̄ Thracians, frō the Thra-
cians to the Scythians, from the Scythiās
to the Sicilians, from the Sicilians to the
Macedonians, from thens to þ̄ Athenienſe,
from theim to the Lacedaemonians, folow-
yng in euerie of these thoꝝde of the tymes,
and not of the letters in the alphabete. frō
the Lacedemonians he cometh to the The-
banes, frō the Thebanes to the Romaines,
so that the reader by the saynges of a fewe
persones maye familiarly knowe the orde
of the whole historie, whiche orde that feloe
hath pieteously confounded & trobleed and
sette out of orde, that soondreed and disse-
uered the saynges of the Lacedemonians
frō the others, & yet here and there repetyng
the veraye same thynges that Plutarchus
had gathered afore vnto Traianus, albeit
in soondrie places one thyng repeated is
muche moze often depzeheended and openly
found in the other werke of apophthegmes,
but in bothe werkes so oftē as thesame fal-
lyng in a slumbze and forgettyng hymself
cannot lyghte on Plutarchus a writer of
precise

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precise diligence. Doze ouer, this parte hath
 no pzeface at all, and the pzeface that goeth
 befoze the apophthegmes vnto Traianus
 will not serue to bothe werkes. Now, what
 thanke suche persones are worthe to haue
 whiche dooe in this wyse slabze and defyle y
 bookes of famous autozes, I will not at
 this tyme reason, but truely me thynketh it
 a veraye sacrillege. Yet of me (except a fewe
 saynges of Lacedemonians, because the self
 same been repeated in the other table of re-
 herfall euerie one of theim) is not so muche
 as one omitted of all that goeth abzode vn-
 der y name of Plutarchus partely tothede
 that the reader beeyng rather a gredie glut-
 ton, then a mynion deintie peece might not
 mysse any thyng that he would faine haue:
 and partely, for that I sawe nothyng there
 but woozthie to bee knowen, though some
 tyme reherfed & tould out of his right place.
 Neuerthelesse, all the whole werke I haue in
 manier made my propre owne in y I dooe
 moze at large and moze plainely expresse
 the thynges that bee tolde in greke, puttyng
 in sometymes suche thynges as I had well
 perceiued to bee added in other autours, ad-
 dyng also out of the other werkes of Plu-
 tarchus veraye many thynges whiche wer
 not in this presente treatise, & eueriewhere

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as it wer with litle bꝛief cōmentaries opening & shewing aswell the sense of þ apophthegme as also the vse wherfoꝛe, and how it maye serue, especially in those places whiche lacked some moze light & clerenesse, albeete the same haue I dooen bꝛiefly in fewe woordes, lest I should haue clene turned away from the nature of apophthegmes, whiche ought not to cōtein many woordes. But as foꝛ the orde is worse broken & confused euē of me, then I found it there, foꝛ that, where at the begynnyng I had purposed to make rehearsal but of veraye fewe and onely of the principall best sorte, when I was ones entred in my worke, the veraye heate therof pricked & sette me to chalige my mynde & to go on still a greate waye ferther, neither should I haue made any ende, had not this as ye would saie an hougemaīn sea of thynges stil freshe & freshe comyng to mynde enforced & dꝛiue me to blowe retrace & to recule backe. foꝛ as Quintilian enōg þ vertues & graces of a schoolemaister in grammar putteth this to bee one, that he bee in some thynges ignoraunte: so, in this kynde of argumēte it seemeth to bee some parte of diligence certain thynges to passe ouer and to leaue out. Therefore, I haue thought better to make at this tyme a deintie feast the
a cōmbruous

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& conbzeous oz troublesome, especially for þ
 if any thyng be in this presente supper leaste
 out, it maye at some other supper bee sette
 before my geastes after þ all this shalbe per-
 sectely digested. And þ incōmoditee of þ oz-
 dre of thynges neglected & not precisely kept
 I haue with a large repoztorie oz table re-
 doubbed. For the title, it nothyng forceth to
 bee carefull oz scrupleous, sens þ emōg those
 saynges whiche Plutarchus vnder þ title &
 name of apophtegmes hath gathered & cō-
 piled together, there bee many whiche an o-
 ther māne would rather cal, scoznes, tautes,
 checks, iestes, oz merie conceipted saynges
 to laugh at. But forasmuche as Marcus
 Tullius in puttynge a several distinctiō be-
 twene eche of these kindes, hath takē earnest
 labour & peine, without any effecte, & foras-
 muche as Mar? a right wel learned māne
 hath in this behalf nothyng satisfied Quin-
 tiliā, no, no? yet Quintilian in knowlage &
 litterature ferre passyng Marcus hath satis-
 fied hymself: I haue not thought it a thyng
 woorth the þ labour in this behalf to bestowe
 muche busie trauaill, cōtented & thynkyng
 sufficēte, here & there by þ waye as occasion
 serueth to haue opened & shewed the kynde &
 the nature of the sayng oz of the merie iestes
 Certes in those thynges that I haue of my
self

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self added besides Plutarchus dooynge,
I haue diligently foreseen and prouided in
no wyse confusely to myngle policies of
warre(hauyng no sayng of this kynde an-
nered vnto theim)and apophthegmes bothe
together, and also that I would in no wyse
putte in here any thyng but taken out of
best allowed and thesame the moste auncy-
ente wryters bothe in Greke & Latine: not
that I am ignoraunte the later wryters to
haue recited many thynges sharpely & also
pleasauntly spokē: but suche thynges as an-
tiquitee hath made precious tewels and as
ye would saie reliques, been of moze autozi-
tee, and meete it was that this werke should
haue an ende and not bee infinite. No: this
thyng neither ought to moue any manne
that one and thesame sayng is of one au-
tour ascribed vnto the persone of one māne
and of an other autour is attributed to an
other manne. ffor it forceth not so greatly
of what persone a thyng is spokē, as it doo-
eth, what is spokē: albeit in deede a famous
speaker and one that hath the fauour and
hertes of menne geueth to the saynges
much weight and grace also. This thyng
moze often cometh in vze, then y it needeth
by exammples to bee proued. But yet some-
tymes it chaunceth by reason that mannes
memo:is

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memorie faileth, albe it there is no cause to
the contrarie, but y one and the same sentēce
maye procede frō soondre speakers or wy-
ters, whether imitation be the cause therof
or els chaunce, as for example, this staffe
of a metre in greke,

Σοφοὶ τύραννοι τῶν σοφῶν συνσίσια, that is
Tyranne by wisemennes conuersacion,
Maye soone bee brought to goodnesse
and wisdom,

This is well known to bee a verse of So-
phocles, yet Plato citeth it out of Euripi-
des. Again this verse.

Γέρων γέρωντα παιδὶ λαγῶ γήσω σ' ἐγὼ, y is,

I beeyng aged, as I can,
Will teache the beeyng also an old manne.

Wheras it is in the tragedie of Sophocles
entitled Philoctetes, yet is y same woorde
for woorde found in Bacchis the tragedie
of Euripides: like wise this verse.

Σιγῶν θ' ὅπρ' αἰ καὶ λέγων τὰ καίρι' α. y is

Whether thou talke, or hold thy pece,
Thou must in due season, speake or ceasse.

Wheras it is in y tragedie of Aechylus en-
titled Prometheus; it is found also in Eu-
ripides onely twoo lettres chaunged σιγῶν

and λέγων, in steede of σιγῶν, and λέγων,

Somewhyles autours agree not, neither on
the

* Sophocles
is a Greke
poete of whose
writynge we
haue vii. tras-
gedies.

† Euripides
also is a greke
poete & wrote
xx tragedies
whiche we
haue.

Aechyl' is al-
so a poete that
wrote trage-
dies in greke.

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the matier not yet on the name. As he y^e case
in y^e terte of Marcus Fabius that he had
by his meanes recovered again y^e towne of
Tarente, in Tullie is named Titus Salt
uator, in Titus Livius is named Marcus
Livius, in Plutarke Marcus Lucius, or
els as is in the greke exemplaries μάχιος
λεώνιος, Also Fabius Philostratus sheweth
that one Leo a Sophiste brought all the peo
ple of Athenes in a laughter with his bodye
beeyng notable grosse and fatte, and Plu
tarke saith lanke and litle. Valerius Ma
ximus and Plinius, in the reportyng of a
certain alteracion y^e was betwene L. Do
mittus & Lucius Crassus in Rome, how
wyde been thet the one from the other, but
without all life or solle been those thynges,
that in some writers are feigned to haue be
the woordes of certain persones, in the fa
bles of poetes mencioned, as in Philostratus
the Sophiste, when he forgeeth and sha
peth to Palamedes, to Ulysses, & to other
like persones, suche tales and speeches as lu
sted his owne phantasticall braine to deuise
and unagyn, and thesame are made double
dedde by euill handleyng, of whiche sorte of
satyrnges I dooe in this present werke medle
with none at all. In the nexte degree to these
been suche speeches as ar assigned to diuerse
persones

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persones in dialogues, feigned & endited, not
for any truthe of the matter to bee beleued,
but for dispozte and passetyme onely. But
in the speeches of the partes, in comedies
(that is merie entreludes) and in tragedies
(that is, sadde entreludes whiche wee call
straige plays) there is some more life & pith,
and a greate grace thet haue beeyng sette in
an apte and fitte place, albeitt the name of
apophthegmes, no satyringes can haue except
the speaker out of whose mouth thet dooen
procede bee a persone of greate name and
the woordes purposely applyed to some ma-
ter beeyng euen at that presente houre in
cōmunicacion, yea and muche the better to
bee liked, if thet bee a litle disframed to an
other sense or a fether meanyng then the
verape woordes dose purpozte. As when
Artistocle vnto Callisthenes talkyng with
kyngs Alexander more homely and fran-
kely then was expediente, gaue a bywar-
nyng with this verse of the poete Homere.

ἄνθρωπος δὲ μὴ τέκος ἔσται, οἷ
ἀγορεύεις. That is.

Thy sonne, if thou beest thus large of
tongue,

Thou shalt surely leese thy life ere long.

Dut

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Out of Herodotus I haue had no greate lust to gather any greate noumbre of saynges, because that most parte of theim appere to haue been inuented of that wyters owne witte. Like trashe and bagguage been those saynges that are incidente in oracions, whiche the wyters of histozies (eche as his witte serueth hym) are woonte to attribute to menne, albeit euen those dooe muche auail aswell to the readers iudgemente as also to make a manne hable well to frame & promptly to tell his tale. The principall best sorte of apophthegmes is þe sayng whiche in fewe woordes dooeth rather by a colour signifie the plainly expresse a sence not comen for euerie witte to picke out, & suche a sayng, as no manne could lightly fetgne by studie, and whiche the longer ye dooe consider it in your mynde, the more and more it dooeth stilli delite you. And all these vniuersall sorte of wyptynges as doo comprehend prouerbes, sage sentencies, and notable saynges or actes, is moste fitte for Princes & noble menne, who for the vrgente causes and busie maters of the commonweale haue not leasure to spend any greate parte of their life in studie or in readyng of bookes. And these wyptynges, as thei bee learned wth pleasure & delite, and dooe lightly synke and settle in þe mynde,

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mynde, so dooe thei contein moze good knowelage and learnyng in þe deepe botome or secreete priuete, then thei shewe at the first vieu. We reade that Augustus Caesar of a custome did cause as many as he could any where geat of suche good lessons to bee exemplified, and the copies therof to send into diuers places. Also wee see the chief and principall studie of the ioly aunciēte wyse mēne of old tyme to haue been, þe thei might by the lure of pleasaunt delectacion enplante in tendre young wittes thynges worthe & expediente to bee knowen, to thende that the vnbroken youngth not yet full ripe for the serious preceptes of philosophie, might euen with playe & dalypng learne suche thynges as might afterward dooe them high seruice all daies of their life. ffor this entente & purpose thei did as ye would saye spiece and powther Cosmographie, Astrologie, Musike & philosophie aswel naturall as morall with fables and tales preatly and wittly feigned. But in this booke that I haue now made shall perauenture seeme to bee somethynges þe maken nothyng to honeste behaueour, but dooe onely cause laughter. Neither dooe I esteeme it a thyng worthe blame euer now and the with laughter to refrethe the mynde with cures and maters of charge

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In maner tiered, so that the matier to laugh
at bee pure witte and honeste. For suche
thynges gladdeth & maketh lustie the wittes
of young folkes, and dooeth passyng good
helpe and fertheraunce aswell to þe familiar
gentlenesse of condicions as also to þe plea-
sauntnesse of counnyng. For what thyng
better sweeteth þe endityng of Marcus Tul-
lius, then that he dooeth ever now and then
saue his stile with saynges of this sorte:
And I praye you, what been the moralles of
Plutarchus, but aresse hangynges with
suche like colours pictured: More ouer
those saynges that seme moste fond thyng-
es of all to laugh at, by well handleyng
become maters of sadnesse. For what could
bee a more fond thyng to laugh at the Dio-
genes gooyng from place to place wth a candle
in his hande at high noonetide sayng still þe
he did seeke a manne: But in þe meane tyme
by laughyng, wee learne that he is not by
by in all the haste a manne, that hath the
figure and shape of a māne (whiche images
also of wood & stone haue,) but to fynd out
a māne, the botome of the herte and mynde
must bee found out. If the herte and mynde
bee guyded by reason and discrecion, rather
then lead by wilful appetite: the and els not
hast thou found out a māne. Also what is

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so worthe to bee laughed at, as y^e Whryne a
 strumpette in Athenes byndyng by pro-
 misse and couenaunte that euery one of the
 women that satte then in compaignie at
 y^e table, should dooe thesame thynge that she
 would dooe first, diepped her hande twis in
 the water, and putte it to hir foreheade dis-
 coueryng by this deuise the peyntynge of all
 the other womennes faces, so that all the
 compaignie fel into a greate laughter: where
 as she by so dooyng appered a greate deale
 fairer & better fauoured: But this laughter
 teacheth vs the self same thynge whiche So-
 crates saied in good sadnesse, y^e wee should
 applye ourselues to bee in deede of suche sorte
 as wee would bee accounted and esteemed
 lest that when the peyntynge is pulled from
 our visages we haue in the ende shame and
 reproche in steede of glorie and renoume. It
 geueth vs also a lesson that wee putte not
 our wholle trust and staigh in thynges ex-
 ternall and transitorie, whiche by many
 dyuerse chaunces are in a trice taken awaye
 from a manne, but wee should acquire and
 purchase y^e veraye true rychesse of y^e mynde
 and solle, on whiche fortune hath no power
 ne dominaciō, soo highe a poynte of serious
 philosophie dooeth that fond tope of y^e saied
 peup^r she harlotte Whryne, teache vs. For
 this

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this consideration Lysurgus (although in other matters he brought vp & nurtured his countreymene after a veraye streicte factiō:) yet honeste myrth and iestyng, he not onely permitted vnto theim, but also enioyned & commaunded. ffor he ordeined a kynde of exercise, whiche he named in greke λέσχα as wee saie, gossoppynge, to the whiche all the aunciente or aged menne that wer past bearyng any publique functions, and ffor the respecte of their ymptencie wer discharged of that burden, resorted and assēbled pleasantly passyng the tyme wth feacte saytynges and honeste bourding, but alwayes of suche sorte, as might make either to the commendacion and praise of honestee & vertue, ozels to the rebukynge of vice. He sette vp also an image vnto y^e god γέλως, that is, laughter ffor that he iudged it to bee a thyng of high vtilitee and profite with sobre myrth to refresh the lustynesse of the myndes, and to make thesame cherfull to honeste traualles and labours, because that in this worlde as the poete Ouidius saith.

*Quod caret
alterna re-
quie durabi-
le non est.*

What thyng resteth not, now & the emong.
But still traualleth, cannot endure long.
Elcomenes also of thesame Lacedemon be-
yng suche a sore and rigorons feloe that he
would not licence neither ryngers, nor wo-
men

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men that could syng oz plate on instru-
mentes, noz any mynstrelles to bee in the
commonweale, yet allowed that all the
same countree should strue their bealpes
full one with an other in bourdying oz te-
styng meete for honeste menne to vse, & in
poynaunte chekyng tauntes. ffor a finall
conclusion, as often as vacaunte tyme is
geuen, oz the case requireth hilaritee and
merryth, how muche more decenre is it
with suchemaner saynges as these been, to
passe þ tyme, then to take pleasure of fables
boide of honestee, boide of learnyng, and
full of rebaudrie. I am of this opinion, that
young children might muche more to their
profecte and benefite bee exercised in the
grammer schooles with themes, oz ar-
gumentes to wypte on, of this sorte, then
with matters to make vpon, suche as been
commonly vsed, (whiche themes for the
moste parte, as thei contein nothyng but
litle trisleyng senses boide of all pith oz
fruite, so dooe thei nothyng open the my-
steries of the Latine tounge) so that the
schoolemaister dooe open and declare the
rewoles & wayes how that whiche is bryef-
ly spoken maye bee dilated and sette out
more at large, and how that that is so
fondly

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fondly spoken, that the hearers or readers cannot but laugh at it, maye bee turned or applyed to a serious vse and purpose. And this one thyng will I saie moze. In sermones percase it is not conueniente to miengle testyng sayynges of mortall menne with the holy scriptures of God, but yet might thesame muche moze excusably bee vsed, to quicken suche as at sermones been euer noddynge, then olde wities foolyshe tales of Robyn Hoode & suche others, whiche many preachers haue in tymes past customably vsed to brynge in, taken out euen of the veraye botome and grossest parte of the dreggues of the comen peoples foolyshe talkyng. Julius Caesar Emperour of Roome susteynyng the burden of so many chargeable affaires of encoumbraunce and busynesse, as well at home in the citee when peace was, as also abrode in warrefare, vsed to drieue awaye & werpnesse of takyng thought for suche thynges as he had in his hedde to carke & care for, w^{ch} taulyng woozdes of bourdynge and testyng: with whiche he was so greatly delited, that he did allow and take in veraye good parte suche as wer spoken by others euen against his owne persone, so that thei wer propre feacte

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feacte and well conueighed. Aneth any o-
ther of all the aunciente Emperours of
Roome was either more holy and better
disposed, ozels more encumbreed with bui-
synesse of the worlde, then was Augustus
Caesar: But again, what persone in this
kynde more merieconceipted: Of Marcus
Cullius, I will nothyng saie at this pre-
sente, who is of many menne thought in
testyng to haue remembred oz considreed as
he ought to haue dooen neither measure
noz yet honestee and comelynesse. Xenocra-
tes þ phylosophier was of a more soure na-
ture, a toply feloe in some other respectes:
but Plato moe tymes thē one autsed hym,
with sacrifice to purchase the fauour of the
Graces, that is, so to applye hymself, þ his
saynges and dooynges might haue more
grace and bee better accepted & taken of the
worlde. zeno beeyng outright alltogether a
Stoique vsed to call Socrates the scoffer,
oz the whicke scozner of the citee of Athenes:
because of his merie conceiptes and taun-
tyng, that he neuer ceassed to vse: but yet is
there no manne, but he will saie that So-
crates was a more godly feloe then either
of those twoo whiche I named last afoze.
And to leaue vnspoken that no mennes
saynges

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satyringes are moze taken vp and vsed, then those whiche bee sauced with a certain grace of pleasaunte myrth, vndoubtedly Socrates, Diogenes, and Aristippus would serue better for teachyng and trainyng young children, then either Xenocrates ozels zeno. That if the mooste wyse aunciente fathers wer not deceiued in that thei thought it conueniente, with certain knackes of pleasaunte delectacion to lure y tendrenesse of youngth vnto the loue of sage ladie Sapience, muche moze is thesame conueniente for one that is bothe tendre of age, and also bozn to bee a pynce oz gouernour: whom as it becometh to bee vigilante, and to haue in all causes a diligente yte, so it behoueth not either to haue a soure countenaunce hymself, ozels to leat any persone with an heauie looke to departe from his pzenence. Now, the mynde brought vp in pleasaunte and comfortable studies of recreacio, is made moze lustie and courageous to sustein the burde of all cures, & also moze pleasaunte for allmaner copaignie keepyng among mene. With these reasones I might sufficiently haue defended myself though I had gathered together nothyng but merie testes, wheras now suche satyringes of myrth are but here
and

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and there in fewe places entremeddeed e-
mong satynges of grauitie and sadnesse, as
sauces of the feaste. That if I shall perceiue
your grace herewithall to bee well pleased:
it shall neuer repent me of this my labour
& seruice dooing, though (as some persones
shall percase iudge) it bee ouer pooze and
base. Others dooe wryte bookes for thein
that bee ferther entreed bothe in yeres and
knowelage: I dooe (as ye would saie) feede
the tendre age of a young babe of noble
byrth. That if your grace hath already
outlearned this geare (as with all my herte
I would wythe that ye had) yet I knowe
well it will stand with the good mynde and
pleasure of thesame, that the commen
studies of young scholares haue been fer-
threed, and haue fared thus muche the bet-
ter for your sake. And I shall perhappes
here after geue you thynges of more satge-
nesse and grauitee, when ye shall perfectly
haue learned all this by herte. For these
thynges must in any wyse bee cunned by
herte, to thende that ye maye haue theim e-
uer readie at hande. Albeist what nedeth
you to haue any thynges of my makynge,
les ye haue at home in householde with you
Conradus Heresbachius, a manne in all
kyndes

THE PREFACE.

kyndes and sortes of learnyng absolute and perfecte, whom I see and perceiue to beare towardes your grace suche good herte and mynde, that (accozdyng to the dutie and parte of an especiall good schoole-maister) he reioyceth at the comodities and the honourable procedynges of you his pupple and scholare, muche moze highly then at his owne. And this mane like as he hath alreadie trained & instructed your childehood with learnyng, so shall he bee hable with prudence & feithfull counsaill to dooe you greate helpe and fertheraunce when ye shalbee a manne. And to me also it shalbee a thyng to dooe no lesse ioye and coumforte, then high honestee and awauncement, in some behalfe (bee it neuer so litle) to haue ferthered your moste excellent towardnesse with my industrious labour. To conclude, I beseeche almightie God, that he vouchesalue to conserue, to maintein, and to encrease his giftes of grace, whiche he hath moste aboundauntely bestowed on you, to the ende that ye maye aswell satisfie the desires and wyshynges of your moste vertuous parentes, and that ye maye proue euery like well in all worthynesse as thothers of your moste noble progenie hitherto haue dooen

OF ERASMV.S.

doen, as also that ye maye bee an habile
manne to enioye the possessiō of that ioyly
fruitefull Seignourie to the whiche ye are
bozn, and appointed to bee heire. Thus
will I make an ende, after one worde moze.
Whyle ye bestowe your self in this geare,
thynk and remembre well, that ye dooe
reade the saynges, not of Christian
menne, but of gentiles and my-
screauntes, so that ye must
reade them with a
iudgemente.

Yeu en at friburge the. xxvi. daye of
februarie in the yere of our
Lorde. M. D. XXXJ.



A preamble

FOL. I.

of the enterpreter vnto the
saynges of SOCRATES.

Foasmuche as emong
al the gentile Philoso-
phiers of old tyme, ther
is none, either for inte-
gritie of maners, for
vpryght liuyng, for quickenes &
(as ye would saie) liuelynes of say-
nges, or for the perfeccion of phi-
losophical humilitee & suffreaunce
to be compared with Socrates: And
in consideration that thesame So-
crates firste of all that sorte attem-
pted to wythdraue menne from
bayne studies and desires, to the
readyng of morall philosophie, &
to the trade of vertuous lyuyng,
not onely so framyng and mini-
stryng his doctrine, that he might
effectually persuade vnto menne
vertue & perfecte honestee, but also
directyng þe example and paterne
a of

THE PREAMBLE.

of all his life and dooynges to the
same ende, effecte and purpose: we
haue thought moſte conuenient to
ſet his ſaiynges firſt, as of y^e which
the ſtudious reader maye gather &
take ſuche p^{re}ſidentes of holy and
innocent liuyng, ſuche nou^{ri}t^ure of
vncorrupt maners, ſuche leſſōs of
myldnes and paci^{en}ce, ſuche diſci-
pline of eſchewyng vice, and al car-
nall pleaſures, ſuche paterne of
bridelyng and refreinyng all ſen-
ſualitee, ſuche exa^{mp}le of cōtem-
nyng worldly gooddes and
other vanities, as ſhall
bee to theſame right
pleaſant, fruite-
full, & p^{ro}-
fitable.

The sayniges

FOL. 2.

of SOCRATES.



Out of the mouth of 1.

SOCRATES it came, the
goddes to bee of al the
best and moſte bliſſed:

God is to
be folowed
as nere as
we maye.

and that euery manne

the nerer that he draweth to the fa-
cions and representaciō of theſame
goddes, the better he is and the
more heauenlyke. ¶ If ye ſaye one
God, as he ſaid goddes (for there is but
one God) nothyng maye be ſpoken more
Chriſtianelyke.

It was alſo a ſayng of his, that
nothyng ought to bee deſired of
god in mennes prayers, but vnder
this fourme, & with theſe wourdes
(ſuche thynges as bee good for vs)
wythout any farther addicion.

2.
What ſente
oure prayers
ought to be.

¶ Where as the moſte parte of menne
dooe aſke in their prayers, one a wyfe w
a good dourie, an other asketh ryches,
this manne honours, that manne reſtyle,
ſome long lyfe, as it were preſcribng &
appoynting to God what he ſhuld dooe.

a ii

But

SOCRATES.

But God of hym self befoze we aske, do-
eth best knowe what is good and exped-
ient for vs, and what is not.

3.

Sacrifice to
God ought
not to bee of
the sumptu-
ous. —

His mynde was, that sacrifice
should bee dooen to y^e goddes with
as smal charges as myght bee, for
that the goddes, as thei haue no
neede of the gooddes of mortal meⁿ
so thei haue more regarde to y^e her-
tes of those y^e offere sacrifice, then to
their riches: other wyse, for as muche
as commonly the wurste disposed
persones haue moſte aboundaunce
of worldly gooddes, y^e worlde wer
at an euil poynte, if god wer better
pleased wth the sacrifice of y^e naugh-
tie persones thē of y^e good. And to y^e
ende he vſed greatly to allow this
verſe y^e ſoloeth of the greke poete.

καὶ δὴ νῦν -
μὴ δ' ἐγ-
ὄν τ' ἐγ' ἄ-
θανάτοι -
θεοῖσι.

Eche mā to his power in any wiſe.
Unto the goddes to dooe sacrifice.

¶ This ſaying toucheth vs Chriſtian
manne alſo, which dooe beſtowe coſt and
charge out of all meaſure in adournyng
temples, and in executyng high feaſtes &
funeralles, where as wee ſhould much
better

better content and please God, yf that, that is aboue good housbādlyke clenlynes, we would bestowe in almes vppon our Christian brethē, beeyng in extreme nede. Sembleable measure he taught to bee bled also in receiuyng and intreteynyng of geastes and straungers when thei resorte to vs, euer haunyng in his mouthe the verse aboue wrytten: Eche man to his power. &c.

Whē it was told hym by a frende of his, that agaynst the receiuyng of certain geastes into his hous, he had sclendzely pzepaired for them: If thei be honeste menne (& he) it wylbee enoughe: yf not, a greate deale to muche.

4.

Sclendze fare is to much for ciuill geastes.

One lesson of his was, that mēne should absteyn frō meates whiche might prouoke a manne to eate haunyng no appetite nor beeyng hougrie, & also frō that drynke whiche myght tempte a manne to drynke, not beeyng thyrstie. For meate & drynke we ought not to vse, but as the necessite of the bodye requireth.

5.

Vertue & temperate diet to bee vled.

6.

Socrates saied, the best sauce in the world is hougrie is

a iii worlde

SOCRATES.

best sauce in
the worlde for
meate.

world for meates is to be hougrye.

Because the same bothe sweeteth all
thynges, and also is a thyng of no cost
ne charge, and by this meanes dyd he for
his part euermore eate and drynke with
pleasure & delite, for he dyd neither the
one, nor the other, but whē he was houn-
grye and thirstie.

The lust and
appetite must
bee refrained.

7. Yea and to endure hougrye and
thirst, he had purposely exercised &
enured hym self. For after swette
or greate heate taken in the wast-
leyng place (wher thei vsed to wa-
stle and walke for the exercise of
theyr bodyes) wher as others wold
nedes haue drynke by and by in al
hast: Socrates would neuer drynke
of the firste cuppe. And beeyng de-
maunded wherfore he dyd so, that
I maye not accustome my selfe, &
he, to foloe my sensuall appetites,
lustes and desyres. For sometymes
though a manne bee thyrstie, yet is
it a noysome and daungerous thyng to
drynke. And in this case whē reason ad-
uiseeth to forbear, & the appetite pric-
keth to take drynke, a manne ought ra-
ther

In takynge
meates and
drynkes, rea-
son is to bee
folowed & not
the appetite.

ther to folow reason.

He saied that suche as had well broken them selves to vertuous liuyng and tēperate diete dyd perceiue & take of y^e same, both muche moze pleasure and lesse peines the^e suche as with all high cure and diligence dyd on euery side make p^{ro}uision to haue all thynges of pleasure.

¶ Because the pleasures of inordinate liuers, besydes the tozmentes of their owne naughtye conscience, besydes infamie and pouertee, dooe byede of tymes euen in the veraye bodye moze greefe, then delectacion. And contrariwise, what thynges been mozte honest the same wearen also mozte pleasaunt, yf a man haue been accustomed vnto them.

He saied y^e it was a foule shame yf a manne wylfully beeyng as a bonde seruaunt to pleasures of the bodye, made himselfe suche an one as no manne would by his good wyll haue to his seruaunt at home in his hous. And in suche persons he saied that there was no maner hope of recouerie, excepte y^e others would

8.

Inordinate liuyng, is much moze peynful the vertuous liuyng.

The inconueniencies ensuyng of inordinate sensuality.

9.

To bee as a bond seruaunt to the pleasures of y^e bodye

SOCRATES

would praye to the goddes for the
that (for asinuche as thei wer vtter-
ly Determynd to bee bond seruaū-
tes) their fortune might be, to great
good and honest maisters. ¶ For
his opinion was, that no persones dooe
liue in a more spythie or beastely, and in a
more wretched or miserable state of bon-
dage, then suche as bothe in mynde & bo-
dy, been captiue to naughtee pleasures.

10.

Socrates beeyng demaunded for
what cause he would not beare
some publique office in gouernyng
the comē weale sens that he could
singlare good skyll howe to admi-
nistre thesame: answered, that per-
sone to dooe muche better seruice
in a cytee whiche dyd make a great
nōūbze of menne apte & mete to bee
rewlers in a comē weale, then hym
that could well gouerne thesame
in his owne person onely. ¶ The

To dooe bñfi-
te to a whole
multitude.

Nicolaus Le-
oniceus a
physician in
Italie.

selte same answer dyd Nicolaus Leonice-
us make vnto me in the cytee of Farrars,
whē I saied: that I meruailled why hym
self dyd not practyse Physike, of whiche
facultee

facultee he was a doctour and a publique reader: I auapll muche moze, saith he in that I teache al the other phisicians. No: a muche vnlyke aunswere dyd Wyllyam late archebischop of Cāterbury the syn-
gular * Mecenas of al my studies geue vnto me stiffe refuſynge to take a benefice of his collacion and sayng: with what face maye I take to my vse and profyte the money of those persones, to whom (as beeyng a manne ignorant of their language) I can neither make sermons, no: dooe good in rebukynge of their misbehauour, no: in geuyng them cosforte: no: yet in duely executynge any parte of the office of a good shephearde or curate. As though ye dooe not moze good, q̄ he, in that by youre bookes whiche ye haue made & set forth ye dooe enſtruct & teache al pastours and curates, then if ye should bestowe all your tyme and seruiſe vpon one sole parische of the cōtrec. I knowle-
ged q̄ it was on his partie veray frēdely spokē, but yet he did not perswade me, re-
bryng me in mynde to take the benefice.

Beeyng asked, by what meanes a manne might atteigne an honest name and fame: If he earnestly ap-
ply hymselfe, q̄ Socrates, to bee suche a manne in deede, as he desireth to
bee

Wyllia war-
ham arche bis-
chope of Can-
terbury.

* Mecenas
was a noble
man in Rome
and a gret mā
wyth Augu-
stus Cæsar
& so great a fa-
uourer, pro-
mouter, and
setter fourth
of Virgil, Ho-
race & suche
other learned
menne, that e-
uerſens his tyme,
al those q̄
dooe notably
promote helpe
or fauour stu-
dentes or lear-
ned menne,
are of his na-
me called Me-
cenas.

II.

Honest name
& fame how it
is to bee per-
chaced and ac-
quired.

SOCRATES.

bee accounted and esteemed. **W**ye
a manne would sayn bee reputed a good
player on the recordes, it is necessarie
that he perfourme and dooe suche feates
as he seeth dooen of theim, who been al-
lowed for perfecte good players on that
instrumente. As he that hath veray scien-
ce sight in ministrynge physike, is not
therfore a physicia, because he is sent for
to take cure of pacientes, & hath by the co-
men voyce of menne the name of a physiz-
cian: so is not he by and by a good gouer-
noure in a comen weale, or a good offy-
cer, that is by the voyce of the people so
hzyted, excepte he knowe also the ryght
faction and wayes to reule the cytie, and
to kepe it in good order.

12. **H**e saied, that it was a thyng
much against all reason, wher as
no manne setteth vp any handye
crafte or occupacion without his
greate shame and reproche whiche
hath not learned thesame afore, &
where no manne wyl put to ma-
kyng a nest of boxes or a cupbourd
full of almeries of Joyners werke
to one that neuer was a werkeman
in that mysterie: that to publique
offices

The Arte of
gouernynge a
comen weale.

offices suche persones should be admitted as haue neuer geue studie to those disciplynes without whiche no manne maye bee hable accordingly to execute a publique office And wher as euery bodye without exception would crye: fye on hym, that would take vpon hym to sitte and holde the stierne in a shyppe, hauyng none experience in y^e feate of marinershyp, Socrates saied, that thei were muche moze to bee cryed out vpon, whiche tooke in hãde the regyment and gouernaunce of a comen weale, beeyng vnerperte of y^e part of Philosophie whiche geueth preceptes and rewles howe to orde a cytee or a comen weale.

Neither dyd Socrates suppose y^e person woorthie to bee called a craftie beguiler of menne which of some foolyshe body (persuaded therunto) dyd receiue & take either money or some pece of plate which he were not hable to repaye, but muche rather those persones he pronounced woorthie to be accounted deceitful bobbers

SOCRATES.

bers of menne, whiche by fraude & guile
 doo make eche manne beleue þ they were
 hable menne to take bpō them therewle
 and gouernaunce of the whole worlde,
 where as in deede they are but bilaines
 and slaues nothyng worthe to be had
 in estimacion. This sayng muche nerer
 toucheth christian princes, officers and
 Bishoppes, then þ gentyles oz infideles.

13.

A true frende
 is an high
 treasure.

They doo ar-
 see versee that
 take þ losse of
 money moore
 greuouly the
 the losse of a
 frende.

He was woont to saye, that there
 is no possession oz treasure moze
 pzeious the a true and an assured
 good frende, noz of any other thyng
 in the worlde besides, to bee found
 moze good, pzoofte oz els pleasure.
 And therfoze, he sated, that many
 persones dooe arsee versee, in that
 thei take the losse of a lytle money
 moze greuouly at the hert, then the
 losse of a frende, and in that thei
 crye out and saye thei haue cast a-
 waye and lost a good turne beeyng
 so bestowed that they haue not as
 good again fo: it, whereas by the
 same thei haue perhappes purcha-
 ced a frende moze to bee set by then
 any gaynes of money in þ worlde.

As

As we dooe not put images to
makynge but onely to suche werke=
menne of whō wee see some nūm=
bre of images wel fauouredly and
myntionly made afoze. So should
wee take no persones vnto cure
frendship, but such as wee perfect=
ly knowe to haue tryed themselves
faithful and seruiceable frendes to
others afozetymes.

14.

What manne
persones oughe
to be receiued
into frendship.

Of a certain manne somewhat 15.
sharply beatynge a bonde seruaunt
of his owne, Socrates asked wherfoze
he was so vengeable eagre, marie
(& the other) because this knaue,
wheras he is the greatestt glutton &
rauerer of meates that maye bee,
yet is he the mooste idle lubber aliue
and whereas he is the mooste couet=
ous feloe in the worlde, yet is he the
mooste slowethful that is possible to
bee. Then saied Socrates, haue ye ne=
uer yet vnto this daye cast well
in your mynde, whether of bothe
hath

Many manne
punyshe in o=
thers the same
thynges in
whiche thei
selves are of=
fenders.

SOCRATES.

hath more nede of coylynge, ye, or
or your seruant. ¶ Would God, þ
euerie bodie whensoever thei rebuke &
punish in other persones the same thing
that thei perdone in themselves, (or if
not the same a much worse thing) would
saye to themselves that Socrates saied to
that manne.

16.

* Olympia, were certaine
games of ren
nyng & wra-
stleing, which
Hercules did
first ordein in
the honour of
Iuppiter to
bee celebrate &
kepte euerie
fifth yere, in
a certayne place
called Olym-
pia, situate &
lying in þ cou-
tree of Acha-
ia, betwene þ
two townes
Elis, and Pi-
sa, in whiche
Olympia Iup

To a certain persone whiche in
in deede would veraye faine haue
gon from home to the * Olympia,
with the tediousnes of trauailling
so ferre a iourney, vtterly discoura-
ged, thus saied Socrates: wheras bee-
yng here at home thou walkest too
and fro, ofte seasons in maner all þ
whole daye, as well afore dyner, as
before supper: yf thou stretch þ wal-
kynges that thou vbest at home, &
laye them on length by the space of
fiue or sixe dayes together þ shalt
easily reache to Olympia. ¶ This
high witted manne dyd euidently shewe
that thing that maketh vs false herted
in takyng peines and laboures, to be rat-
ther our imaginaciō and concepte, then
the veray laboures in deede. ¶ If any
daunger,

daunger, losse or trauaill must bee suffe-
red about any honest maters, wee fynd
excuses, wee will none of it, it standeth
clene against our stomakes, whereas in
maters not woorth a blew point (for I
will not saye in thynges vn honest) wee
will spare for no cost: Thus some per-
sones beeyng inuited and exhorted to
falle to the studie of lettres, make their
excuse that they bee sickely, that they can
not slepe ne take their naturall rest in y
nighes, that bookes are veray charge-
able: and yet in the meane tyme, they will
playe al the whole night thzough at dyce
they will with bolling and drynkynge
geat the feure, the goute, the hydropisie,
and a pair of blered eyes: they will with
whooze haūtyng catche the paulsey, or y
great pockes, otherwise called y frenche
pockes.

An other certain manne cōplai-
nyng that he was euen doggue
werie, and clene tiered with goyng
a long iourney, Socrates asked, whe-
ther his boye hadde been hable e-
nough to keepe foote with hym all
the waye: he saied, yea. Went he
leere (¶ Socrates) or els charged with
the charge of any burdē: he carryed
a good

pter had a tē-
ple and was
therefore cal-
led Iuppiter
Olimpicus or
Olympius.

To take pain
or trauaill in
honest maters
eche man fyn-
deth excuses.

Diseases of
late banquet-
tyng & whoze-
haūtyng.

7

1

17.

SOCRATES.

a good pzeatie packe on his necke,
saied the manne. And what? Doeth
the boye finde any faute that he is
werie, & Socrates? Whē the feloe had
saied, naye, & art thou not ashamed
(saied Socrates) of suche nicenes, &
gooyng on y waye emptie & boide
of any burden, thou shouldest bee
werie, sens that he hauyng caried a
fardelle cōplaineth not of werines.

Nicenes and
tendrenes ma-
keth men vn-
apte to la-
bour.

2. Socrates declared the seruant in this
behalfe to bee in muche better case then
the maister, that for asmuche as he was
better enured with labouryng, he feeled
lesse greif of his laboure.

18. It was his cōmen guise, to tel fol-
kes, thesame that in other places is
called, eatyng, or feastyng, to bee
called in greke emonges the Athe-
niens, ἐσθίασι, by the whiche wourde
he saied y we wer putte in remem-
braunce that meate ought to bee
taken with suche measure and so-
brietee, as neither the bodye, nor the
mynde might bee overcharged. Al-
ludyng

Repasse mea-
surably to bee
taken.

THE FYRST BOOKE.

9.

ludyng (I suppose) to this, that the Greke woorde, $\acute{\alpha}\chi\epsilon\iota\alpha\varsigma$, souneth in englishe to bee carryed, wherof is deriued a nowne, $\acute{\alpha}\chi\epsilon\iota\omicron\upsilon$ in englishe a carre. Albeit, $\acute{\alpha}\chi\eta$ is greke also for meate, and therunto is added this syllable, $\epsilon\upsilon$, that vpon the bodie might not bee laied a moze heaue burden then it wer well hable to as-
 waye withal. For this sillable, $\epsilon\upsilon$, in composicion of greke bocables betokeneth a certain facilitie & comodiousnes annexed to the thyng. The $\epsilon\upsilon\omega\chi\epsilon\iota\alpha\varsigma$ is to bee not ouer full gozged, but to bee refreshed with a light repaste, suche as the bodie maye easly and without incommoditee awaye withall, taken by translation of the easie ladinge or burden of a carre.

He saied that vpon suche child-
 dren especially, ought to bee bestowed vertuous educaciō, and good bypnyng vp, as wer best of birth and came of the moste honeste parentage. For in suche is comenly seen (saied he) thesame thyng that
 b is seen


19. The better of birthe that a childe is, the better ought his bypnyng vp to bee.

SOCRATES.

is seen in horses, among whō, such as been coltiſhe or fui of courage, and of kyndely to wardnes, if thei bee broken in season, & wel taught euē while thei bee veray yōūg coltes, thei growe to bee pure bonie ones, and applyable to dooe whatsoever a manne wil put them vnto: if otherwise, thei weare skittishe past maistering, and good for no purpose. And therefore it chaunceth, that in maner all excellent goodly wittes be marred through defaulte of skylle in their teachers and byngers vp, who euen at the first dashē, of quicke horses makē veray dulle ailes, because thei cā no skylle how to maister, haulte couraged stomakes, & suche hertes as will not bee brought vnder, ne bee made vilanies.

Excellente
goodly wittes
marred
by evil mai-
sters.

20. Many a tyme and ofte did he saye that persone to dooe lyke one without all shame, whiche, wher
as

as he made hys oren euery daye
fewer & fewer, yet required in any
wise to bee accounted a good cow-
heard: but yet a thynge muche moze
stādying against reason, if a manne
would desire to be reputed a good
gouernour in a commē weale, whē
he dayly diminisheth the nōumbe
of his people.  These wordes he

spake aftere of against Critias & Chari-
cles, which had put to death many of the
cītzēns, neither was the same vnknownē
vnto theim. For Critias manaced & thze-
tened hym, that onelesse he chaumbezed
his tougue in season, ther should ere lōg
bee one ore the fewer for hym. And what
he thzetened in wordes, he perfourmed
in dede. For by þ meanes of Critias was
Socrates put to death.

Critias and
Charicles,
were twoo of
the thirtie ty-
rannes in A-
thenes.

He had chosen out of the olde 21.
autours certain verses whiche he
vled veraye often tymes for pro-
uerbes, among whiche this verse
of Hesiodus was one:

ἔργον ὄνδ' ἐν ὀνειδῶσι, ἀέγ' ἐν δ' ἑτ' ὀνειδῶσι.

b it No

SOCRA TES.

Idenes euer
more worthe
blame. &

No kynde of labour is a thyng of shame,
But idenes euer more, worthie blame.

Unfruitfull
doorynges bee
as euill as
idenes. &

By this verse he did counsaill yong
folkes not onely from idenes, but also
from all vnprofitable or vntuful ac-
tions. For Socrates rekened them also in
the nymbze of idle persones, whiche
spent all their tyme in drcyng, in reuel-
lyng or banquettyng, and in whoores
hountyng. &

22. Also this verse of homere as Me-
wen bothe Gellius and Laertius:

ὅτ τιζι ἐν μεγάροισι καλῶντ' ἀγαθῶν τε
τέτυκται. **That is.**

VVhat euer is doene che where about,
As well within our hous as without.


To bee ouer-
full of medle-
yng in euery
bodys ma-
ters. &




By this verse he did not onely call
backe suche as would geue eare to hym,
from buisie medleyng with other mēnes
maters, but also from al kyndes of lea-
nyng beeyng not necessarie to bee had:
(as from the exacte knowlage of Astro-
logie, or of geometrie, or of natural cau-
ses, or of thynges supernaturall,) to the
knowlage of moral philosophie, the pers-
fecte intelligence wherof dooeth make,
that we maye throughe knowe our sel-
fes, and that we maye gouerne and con-
ueigh

What good-
nes ensueth
of the know-
lage of moral
philosophie.

THE FIRST BOOKE.

II.

neigh aswell our owne priuate matters,
as also the publyque affaires of the co:
men weale accoꝝdyngly, & to good pur:
pose. 

To y^e same purpose serueth this 23.
sayng also, whiche is fathered on
Socrates, and is of great auctoritee
what is aboue our reache, we haue
naught to do withall.  For thus
was he woonte to aunswere menne,
woondꝝyng why he would euermoze
bee reasonyng of maners and of good be:
haueour, but neuer of the sterres noꝝ of
thynges gendꝝed aboue in the aier, oꝝ of
any *impressions there chauncyng.  * Suche na:
turall effectes
as bee dooen
nigh vnto the sterres, oꝝ as ye (would saye) aboue the reache
of mānes familiare knowlage, are called in greke, μετέωρα, as
for example: the generation of mystes, haille, rain, snw, lych:
tenyng, shootyng of sterres, openyng of the aier, blasynge ster:
res, heggues that are seene in the felde by nyght like fyerbran:
des, oꝝ toꝝches, with such other thynges. Of the natural causes
producyng, and generation of whiche thynges Aristoteles,
wryteth fower bookes and entitleth them περὶ μετεώρων.
But Socrates would neuer take vpon him, to determyn suche
thynges as wer aboue the coumpace of mannes familiar hand:
leyng. 

When a certain feloe had of a 24.
lasciuiousnes oꝝ malapertenenes ge:
b iii uen

SOCRATES.

uen him a spurne on the shynne, as
 he was gooyng on his waye in the
 strete: to suche as wondred that he
 could pacientely suffre it, why,
 what should I dooe (¶ he?) when
 thei counsailled hym to take the
 lawe on the feloe: A gentle ieste
 (saied Socrates;) If an Ass had geue
 me a strype with his heele, would
 ye haue saied to me, take the lawe
 on hym? ¶ He thought no difference
 to bee betwene an Ass, and a manne be-
 hauyng hym selfe like a brute beaste, and
 endewd with no vertue or honest qualifi-
 tee, and to seme a thyng muche against al
 reason, not to suffre at a mannes hāde, þ
 ye could fynd in your herte to abyde of a
 brute beastes dooyng.

Paciently
 spoken.

Betwene a
 beaste and a
 manne of bru-
 tish condici-
 ons there is
 no difference.

25. A certain persone beeyng of him
 bidden good speede, saied to hym
 again neither buff ne baff. Neither
 was Socrates therewith any thyng
 discontēted. But his frendes mer-
 uaillyng therat, & fumpug at the
 lewde facton of the feloe, he saied
 as

THE FYRST BOOKE.

12.

as foloweth. If one shoulde passe by
vs that had some worse disease in
his bodie the we, none of vs would
for that respecte bee angrie wyth
hym, why then shoulde I bee di-
spleased wih this feloe, that hath
a more cancarde stomake, then I
haue?

The patience
of Socrates,
& angrie well
restrained.

Euripides came and brought vnto
Socrate a booke of Heraclitus his wri-
tyng and makynge, whiche booke
perused, Euripides asked, what he
thought of it. By Iuppiter (saied So-
crates) that, that I haue been hable
to vnderstand me thynketh to bee
ioyly good stuffe, and of like good-
nes I suppose to be the residue al-
so, whiche I haue not vnderstand.
But we haue neede of some young
Marlian to expoune the meanyng
of it. **¶** He sayd in this sayng (not
without a sharpe taunte and popnaunte
checke) note the obscure and derke stile
whiche the saied wryter with great stu-
die & laboure purposely sought to haue

26.

Heraclitus
was a philo-
sopher, but
he wrote so
obscure and
derke a stile
that scarcely any
man was ha-
ble to vnder-
stande hym,
wherefore he
was named:
σκούριος He-
raclitus the
derke.

SOCRATES.

Wherof in deede he had this name geuen
vnto hym *σφοδραῖος*, that is: Heracitus the
herke. Of þ pꝛouerbe * *Delius natator* (for
whom is here putte Merlian) I haue spo-
ken at large in my werke of Greke & La-
tin pꝛouerbes entitleed *Chiliades*.

Delius natator in þ greke
pꝛouerbe was
called a cun-

nyng swymmer that could kepe hym selfe styll aboue water
without perill of dꝛounyng. And Socrates applyed that to the
readers of Heracitus bookes, meanyng that excepte they wer
veray cunnyng they should soone bee dꝛowned and choked, that
is to saye: confused and sette at a staye with readyng the same.

27.

Alcibiades
was a young
gentleman in
Athenes,
whose lyfe
Plutarchus
wryteth at
large.

When Alcibiades had by the waye
of free gift offreed him a fair large
platte of grounde, to buylde hym-
selfe an hous vpon, what? (¶ *Socra-
tes*) if I hadde neede of a paire of
shooes, wouldest thou come & geue
me a pece of leather, whereof to
make my selfe a paire of shooes?
And in case thou shouldest so dooe,
wer not I woorthie to bee laughed
to skorne if I toke it? By this si-
militude he refused þ gift whiche should
stand hym in no seruice.

A gyfte that
wyl dooe no
profite is to
bee refused.

28.

In walkyng vp and downe in þ
mercate place as he bewed on eche
syde

THE FIRST BOOKE.

13.

syde the aboundaunce of wares þ
wer there to bee sold, he vſed thus
to ſaye to himſelf, how many thyn-
ges haue I no neede of. But o-
thers bee ſoze bered at their vertes, thus
thynkyng: howe many thynges dooe I
lacke. Socrates was of his owne behalfe
ioyous and gladde, that liuyng accor-
dyng to nature, and accuſtomed to the
vſe of fewe thynges, he neither was de-
ſirous to haue, nor yet did lacke, cloth of
golde, of purple, pꝛecious ſtones, iue-
rape, arſſe hangynges, and the other de-
lices of ryche menne, whiche he betape
many tymes ſaied to be thynges moze
apte and fitte for diſguiſynges in ſtage
playes, then for any ſeruyce, vſe or occu-
pyng to the life of manne neceſſarie. To
whiche menyng he vſed theſe iambyque
verſes of a certain greke poete whatſoe-
uer he was.

The ſtra-
galitee of
Socrates

a myſt
guyt
of ſolw.
ſpiny

τάδ' ἀργυρέατ' ἐς ἱμῆτε πορφύρεα
εἰς τὰς τετραγὰδας χερσὶ μὲν εἰς τὸν εἶον.

That is

This ſiluer plate, and ryche araye
Of purple hewe, dooeth wonderous well
For diſguiſynges in a ſtage playe,
Our life nedeth theim not a dele.

He ſaied that manne to be moſte
like

SOCRATES.

like vnto the Goddes, whiche feel-
 led lacke of fewest thynges, sens
 that the Goddes feele lacke of no
 maner thyng at all. ¶ But the co-
 men people thynketh nexte cousins oꝝ fe-
 loes to God hymself to be ryche menne,
 whose delices nothyng is hable to satisfie.
 For of those is saied in one of the co-
 medies of Terence, howe ye lead your life
 in all ease and pleasure. And that dooeth
 Homerus attribute vnto the Goddes
 whom in many places he calleth ἑῶν
 ὁ γούργας, 'iuyng in all ease and pleasure.
 And he liueth in all ease and pleasure, &
 with a veraye litle is thzoughly conten-
 ted and satisfied.

What person
 es liue in all
 ease and plea-
 sure.

30.
 Feugalitee.

It was another sayng of his, &
 Whoso eateth dyce breade with plea-
 sure thesame nedeth no meate to it.
 And to whō no maner drynke co-
 meth amysse, thesame requireth
 none other cuppe but suche as is
 readie in the waye. ¶ For hōūgre &
 thirste is for all thynges the beste sauce
 in the worlde. ¶

Hōūgre and
 thirste, the best
 sauce for all
 meates.

31. He saied & it was a readie thyng
 for

THE FYRST BOOKE.


14.

fo: euerpe manne if he had any notable good thynges of his owne, to name what it was, wheras it was a veraye hard thyng to name what true frendes he had, and yet no possession to bee moze dere and precious o: harder to come by, then a true frende.

No possessio
so good as to
haue a true
frende,

In this sayng, he checked y preposterous and ouerthwart iudgement that the comen sorte of people haue of thynges, as the whiche passeth lest of that thyng, whiche ought to bee sette by mozte of all. A bodye thyng, keth hymselfe well emended in his substance and ryches, to whom hath happened some good goubbe of money, and maketh a great whynyng, if he haue had any losse of the same. But he that hath gotten a good frende, thyngketh hymself in no moze happie state, then he was afore, no: maketh any mournesfull chere when he hath lost a frende.

The prepos-
terous iudge-
ment of the co-
men people in
estemyng thin-
ges.

Unto *Euclides* beeyng veraye studious of contencious conclusions and cauillacions of subtile reasonyng he saied: *Euclides* ye maye percase matche with  sophistes, but
with

32.

SOCRATES.

With men ye cannot haue to dooe.

He that wyl
lyue amonge
menne muste
frame hym-
self to the fa-
cions of men.

Signifying that Sophistrie dooeth
no helpe, vse ne seruike to dooynge in
publique affaires oz bearyng offices in a
commen weale. Whiche publique of-
fices whoso is a suiter to haue, it beho-
ueth thesame not to playe hicke skozner
with insolubles, & with idle knarkes of
sophisticacions, but rather to frame and
facion hymself to the maners and condi-
cions of menne, and to bee of suche sozte
as other menne bee.

Sophistes at the fyrst begynnyng wer men that professed to
bee teachers of wisdom and eloquence, and the name of So-
phistes was had in honoure and price, and they wer of thesame
estimacion and of the verape same ordre, facultee and science,
that afterwarde wer called Rhetores, that is Rhetoricians,
yea and also Logicians. For when the Sophistes fell to cauil-
lyng, bableyng, and trisyng, by lytle and lytle, their estimacio
decayed, so that ere the tyme that Socrates liued in, a Sophiste
was a name of contempte and hated, and so is it yet styll vnto
this daye.

33.

Science and
cunnyng is
onely good
thyng of the
worlde, & ig-
nozaunce the
onely euill
thyng.

He saied that science and cun-
nyng is the onely good thyng of
the worlde: and contrariwise ig-
nozaunce the onely euill thyng.

For whatsoeuer persones dooe com-
mytte any vnruste thyng, thesame of-
fendē in this behalfe, that thei bee igno-
zaunt

THE FIRST BOOKE.

15.

gaſt what is to bee dooen toward euerie
partie eche in his degree. And ſuch as be
maſful hardye, for none other thyng bee
manfull hardye, but in that thei knowe
theſe thynges woorthie to bee ſued for,
and to be deſired, whiche the multitude
demeth woorthie to bee abhorred. And
ſuche as be intemperaſit, that is: ſoloers
of their naughtie appetites and luſtes,
dooe in this pointe erre, that thei thynke
theſe thynges to bee ſweete and hoarſt,
whiche are nothyng ſo. Therfore the
higheſt good thyng in the worlde, ſaied
Socrates, to ſee the ſcience of perfecte
knowlage of thynges to be deſired with
herte and mynde, and of thynges to be
refuſed or auoided.

To a certain manne ſaiyng that 34
Antifthenes the philoſophier came of
a mother that was of the countree
of Thrace, and ſo by the waye of re-
uilyng or deſpyte, laiynge to the
charge of theſame Antifthenes that
he was a moungreell, and had to
his father a citezen of Athenes, but to
his mother a woman of a barba-
rous or ſaluage countree: whate
(of Socrates) troweſt thou that it had
been

SOCRATES.

been possible for suche a toyly man
as Antisthenes to bee born of a father
and a mother beyng both of theim

The corrupte Atheniens? **Not** g the moſte cor-
maners of the rupte maners of the Atheniens, that much
cytee of Athe rather of a Thracia or of a Scythia might
nes in Socra ſſue an honeſte or wel diſpoſed manne,
ges his tyme. then of an Athenien: and of all the ho-
neſtee that Antisthenes had, he thought he
might thanke his mother.

35. **He ſaid that of al poſſeſſions in**
the worlde, vacaunt tyme of lea-
ſure is one of the veraye beſt. **But**
By vacaunt tyme of leaſure, he me-
ned not ſlougging, loytering or ſlouth:
full idlenes, but to bee quiete fro trou-
bleous rufflinges, and cumberous
buſynelle of the worlde, and from the
affectionate appetites perſourbing and
corruptyng the tranquillitee of the
mynde.

36. **Of all the ſaynges of his, there**
is none ſo muche taken vp, as that
he ſaid, that he knewe nothyng, ſa-
ying onely this, that he knewe no
thyng. **For** he enquired of euerie
thyng as though he were in doubt: not
that

The corrupte
maners of the
cytee of Athe
nes in Socra
ges his tyme.

Time of va-
cacio wel ſpet
is an especiall
good poſſeſ-
ſion.

The humili-
tee of Socra-
tes.

¶ In deede he had no certain knowlage
of any thyng, but by this dyspenesse, he
did declare his owne modestie & softnes,
and reprobued the arrogancie of others,
who protested and openly tooke upon
them that they were ignorant of no
thyng, whereas in deede they knewe no
thyng at al. Certain Sophistes did open-
ly take upon them, that they would at
the first sight make aunswere to all man-
ner matters that should bee laied afore
them or putte to them: the presumptu-
ous ignorance of suche persones byd
Socrates oftentimes blanke and confound.
And for this veray thyng and none els
(as himself tooke and expounded the ma-
ter) was he by the voice or testimonie of
the God Appollo iudged a perfecte wyse
manne, because that albeit he had igno-
rance of al thynges like as other menne
hadde: yet in this behalfe he was aboue
them, that he knowlaged his ignorance
wheras the residue wer vnknowyng of
this thyng also, & they perfectly knewe
nothyng.

The arrogan-
cie of Sophis-
tes.

Laertius ascrybeth to hym this 37.
saiyng also: to haue well begoone
is a thyng halfe dooen.

¶ For he
saied: & he had euē now already finished
halfe

Laertius is a
Greek author
that wryteth
the lines of al

SOCRATES.

the ancient
philosophers

half his werke, who had ones entreed & begonne. For some ther bee, that in lpyng, greynng and dzyupng foozth and consul- tyng, spenden out all their life. The say- yng is halfe a verse of the greke poete Hesiodus: Αρχὴ ἡμισυ πάντης.

Begynnyng, is half of the whole.

38.

As grene gee-
ce strawber-
ies, cherries, pe-
arson, quadlin-
ges, damase-
nes, wynes. &c

These persones, that bought thynges, made rype by arte, ere thei wer full in season, at high pices, he saied to bee in despaire, lest thei should not lyue vntill thesame might bee through rype.

Folp the haste
and nedelesse.

Excepte it bee for suche a respecte a great folp it is, to bye suche thynges bothe with more charge, & also the thynges beeyng not yet come to thei good- nes: but beeyng worse then shortly after thei would bee, whereas within a while after thei maye haue thesame thynges both for lesse money and twyse as good. Thus dyd he by all wayes possible call backe vnto a sobzeindgemēt the desirer full appetites and lustes of menne, beeyng boyde of reason.

39.

At a certain tyne when Euripides was in suche wise treatyng of ver- tue, that he brought in these wooz-

DES

THE FIRST BOOKE.

17.

DES. Κρατίστον εἰκὴ ταῦτα εἶναι ἀφαιμένα.

These thynges, at auenture in this case

It is best of all, euen to leat passe.

As though vertue might by no
meanes possible bee found out. Up

stood Socrates, sayng: that it was a
madde thyng, whereas we thynke

it laboure well bestowed for our
slauie, lackey or page, (if he bee not

founde at the first seckynge) still
to make fether enquierye vntyll

he bee found out: to iudge vertue
vniwoorthie any suche diligente

serchynge, & the same maye at length
bee founde out, if it come not to a

manne at the first assaiynge.

Beeyng asked of a certain young
mane, whether of these twoo thyn-

ges he thought better for hym, to
marrye a wife, or not to marrye:

whether of bothe thou dooe (sated
he) it will turne the to sorrowe.

Signifying as well to liue out of
wedlocke, as to liue in matrimonic, to
haue disquietynge & vexacions anced

c

into

Vertue, tho-
ugh it come
not at y first,
yet by diligent
seekynge at les-
sth, it maye
bee found out.

40.

To marrye or
not to mar-
rye, both iues
brynng repen-
taunce.

SOCRATES.

the ancient
philosophers

half his werke, who had ones entred & begonne. For some ther bee, that in lpyngreynng and dzyuynng foozth and consul-tyng, spenden out all their life. The say- yng is halfe a verse of the greke poete Hesiodus: Αρχὴ ἡμισυ πάντης.

Begynnyng, is half of the whole.

38.

As grene gee-
se strawberi-
es, cherries, pe-
ason, quadin-
ges, damasc-
ones, wynges, &c

These persones, that bought thynges, made rype by arte, ere thei wer full in season, at high prices, he saied to bee in despaire, lesthe thei should not lyue vntyll thesame might bee through rype.

Foly the haste
and nedelesse.

Excepte it bee for suche a respecte a great folp it is, to bye suche thynges bothewith more charge, & also the thynges beeyng not yet come to thei goodnes; but beeyng worse then shortly after thei would bee, whereas within a whyle after thei maye haue thesame thynges both for lesse money and twayne as good. Thus dyd he by all wayes possible call backe vnto a sobzeindgemēt the desires full appetites and lustes of menne, beeyng boyde of reason.

39.

At a certain tyme when Euripides was in suche wise treatyng of vertue, that he brought in these wooz-

Des

DES. Κρατιστον ειναι ταυτα εαυτον φειμενα.
 These thynges, at a uenture in this case
 It is best of all, euen to leat passe.

As though vertue might by no
 meanes possible bee found out. Up
 Hood Socrates, sayng: that it was a
 madde thyng, whereas we thynke
 it laboure well bestowed for our
 flauie, lackey or page, (if he bee not
 founde at the first seckynge) still
 to make further enquierye vntyll
 he bee found out: to iudge vertue
 vniworthie any suche diligente
 serchyng, y the same maye at length
 bee founde out, if it come not to a
 manne at the first assaiyng.

Being asked of a certain yong
 manne, whether of these twoo thyn-
 ges he thought better for hym, to
 marrye a wife, or not to marrye:
 whether of bothe thou dooe (sated
 he) it will turne the to sorrowe.

Ed. S. sayng alwell to liue out of
 wedlocke, as to liue in matrimonie, to
 haue disquietynge & vexacions anced

c

vnto

Vertue, tho-
 ugh it come
 not at y first,
 yet by diligent
 seckynge at les-
 sth, it maye
 bee found out.

40.

To marrye or
 not to mar-
 rye, both iues
 bring repen-
 tance.

SOCRATES.

The in commoditees of liuyng out of wedlocke.

The in commoditees of liuyng, in matrimonie.

Into it, the whiche veracions betterly to endure, it was necessarie to prepare the mynd afoze. To liuing a single life is annexed solitarieynes or lacke of compaignie, lacke of issue, better decayng and wearyng out of the name, a straunger to inherite your gooddes & possessions after your deceasse. With matrimonie cometh carefulnes without ende, cōtynuall querelyng and complaynyng, to bee cast in the teethe and to haue dayly in your dishe the dourie that your wif brought with hir, the soure browbendng of your wifes kinsfolkes, the catteleng tounge of your wifes moother, lpers in a wayte to make the cuckolde, the doubtfull ende or prouf and vncertaintee what your childezen shall come to, with other incommoditees and displeasures innumerable. And therefore in this case, there is noo suche chosynge, as is betwene good and euill, but suche, as is betwene lighter, and moze greuous incommoditees.

41. One of his frendes, complaynyng and findyng faulte that in Athenes the prices of all thynges was veray high for wyne that was called Chium should stand a manne in xx. s. an hogeshed, purple silke

Vinum Chium
of the Isle
Chios where
it was made.

of crymasyn, woold cost after the rate of three poundes the yeard: a pynt of honey xx.d. He toke him by hande & lede hym into his boultynghouse, sayng, of this maye ye haue a pynte for an half penie, therfore is come nothyng deere but cheape ynough. Fro thens ledyng hym to his storehouse of olives, of this (saith he) ye maye haue a quarte for twoo brasse pens. And therfore not all thynges in y citee bee deere sold.

in olde tyme wer equall with the galon measure
 ¶ He that is contented with a litle, and satisfied with thynges necessarie, is as good as a clarke of the mercate to make al thynges good cheape for his own vse and occupieng.

Archelaus kyng y had called Socrates to his seruice, promisyng vnto him many gaye thynges. Socrates made aunswere, that he would not come to hym, of whom he should receiue any benefites, sēs that he was not hable to gyue hym as good again.

Hemina was the half measure of Sextarius, whiche Sextarius was the sixth part of a galō so that Sextarius was lesse the our quart and Hemina lesse then our pynte, at lestwise if y galō measure emōg y Atheniensis y we vse now.

Where none excelle is vled al thynges are good cheape.

42.

Archelaus kyng of Macedonie.

Socrates refused to take giftes whiche he was not hable to recōpense.

SOCRATES.

Seneca was a
greate māne
in Rome, & a
noble philoso-
phier, schoole
maister 43.

vnto the Em-
perour Nero,
by whom he
was putte to
death, after
he had writte
many excellēt
goodly booke
of moral phi-
losophie.

Socrates
could lacke no
thyng among
his scolares.
They geue
a thyng after
it is asked,
geue it 44.
ouer late.

Unfruitfull
beeing from
home in stra-
unge countres.
* That is: vi-
sion of same
faciōs which
thou viddst
at home.

¶ This sayng dooeth Seneca improue,
for þ a philosophier (saith he) persua-
dyng the contēpte of golde and siluer, ge-
ueth a greater gifte, then if he should ge-
ue golde and siluer.

¶ On a certain tyme when he was
come home again from the mer-
cate place, he sated among his fren-
des: I would haue bought a robe,
if I had had money. ¶ He craued
nothyng, but did onely after a maidenly
sorte geue a bywoorde of his greate pe-
nurie. Anon among þ frendes of Socrates
was muche high suite, of whiche of their
giftes Socrates should haue this cloke.
And yett who so euer gaue it after that
woorde spoken (as Seneca wyrteth) ga-
ue it ouer late.

¶ To a certain persone complay-
nyng, that gooyng into straunge
countrees for learnyng and knowe-
lage, had nothyng auailed hym:
¶ Not without cause (for Socrates) hath
that chaunced vnto the: For thou
wer in straunge places still * accom-
paigned with thyself. ¶ Many fol-
kes

kes, thynke prudence to bee gathered by
roung into ferre countrees, wheras
Horatius cryeth out sayng.

*Coelum, non animum mutat, qui trans mare
currit.*

VVho renneth ouer sea, from place to place.
Though he chaūge aier, his miſde is as it was.

The cōmpaignie and conuerſacion of
wiſe and perfect good menne, bredeth
knowelage and experiēce of the worlde,
not the mountaines and the ſeaes.

When he had caught a good
cuſſe on the eare of a felowe in the
ſtrete, the aunſwered nothyng eis
but that menne had no knowelage
at what ſeaſons thei ſhould come
abrode with their ſalettes on their
heddes. ¶ A thyng muche like to this
dooth Laertius father vpon Diogenes.

He ſaid y he woondreed, where
the cunnynge makers of images in
ſtone or metalle, did with all their
poſſible ſtudie and diligēce, the vt-
termuſt of their power, that a ſtone
might bee in figure and ſhape euē

c. iii

veray

A māne maye
come home
from beyond
yſea, as wyſe
and as well

45. learned
as he went
footh, except
he ſerke to
vſe the cōm-
paignie of wi-
ſe and leat-
ned menne.

¶ The paciēce
of Socrates.

46.

SOCRATES.

verape like vnto a liuely creature,
that thei did not sembleably pro-
uide, that theim selves might not
bothe appere, and also bee in veray
deede like vnto stones insensate.

Socrates a
maker of sto-
ne images, a-
foze he went
to the studie
of philoso-
phie.

In deede, some wryters there bee of
this opinion, that Socrates, befoze he di-
verted to spende his tyme in philosophie
was a worker of imagerie in stone.
And that is the cause why he doeth make the
moost parte of all his similitudes by images of
Maceons werke.

47.
Young fol-
kes, to bewe
theim selves
in a glasse.

He exhorted young spryngalles,
euer now & then earnestly to bewe
and behold themselves in a glasse:
to the ende, that if thei wer beauti-
full and of good feacture of bodye
thei should beware to commytte
nothyng vncomely for thesame:
if otherwise, that the defaultes of
y bodie might with exercise or fur-
niture of the witte, & with honestee
of maners & behaueo: be redubbed.

The default-
es of y bodye
must with ho-
nestee of ma-
ners, bee re-
dubbed.

So duely did that gape manne (of al
maner thynges) p:optely take occasiō to
auise and exhorte al persones to the ear-
nest applyng of vertue.

He

He had sodainly called twoo or
 thre welthie riche menne to sup-
 per with him: and his wife Xantippe
 takynge great care for the mater
 because the prouision was veraye
 sclēdye. Take no discomfōrte (saied
 he) for if thei be menne of an hous-
 badlyke or thriuyng sorte, and any
 thyng sobye of diet, thei will take it
 in good parte: if otherwyle, we
 ought not to haue any regarde of
 any of them all. ¶ Bothe the one
 parte and the other of this sentence might
 iustely shake of from vs all the curious
 and chargeable pompeousnes and desire
 to excēde, in receiuyng geastes to dyner
 or supper.

48.

Xantippe,
 was Socra-
 tes his wif &
 curstest quēne
 that euer wet
 ted cloute.

Honest geas-
 tes, taken all
 maner fare in
 good parte.
 The fourthe
 apothegmata
 afore of Soc-
 rates & this
 is in a maner
 all one.

He saied, & many persones dooe
 lue purposely euē to eat & drynke:
 and that he contrariwise, did eate
 and drynke, to the ende that he
 might p̄serue his lif. ¶ For that
 he vsed these thynges, not for lēualitee
 of the bodye, but for the necessitee of nature.
 This sentēce did the poete thus expresse
 in one of his satires woozde for woozde.

49.

Some perso-
 nes lue one-
 ly to bee gluts-
 tons.

Feede onely
 to maintein
 life.

SOCRATES.

Non uiuas ut edas, sed edas, ut uiuere possis.

Liue not as a glutton, styll for to eate.

But feede to maintain life, by thy meate.

50. Those persones whiche would
geue credence vnto the vblearned
and vnerperte multitude of the pe
ople, Socrates affermed to dooe euen
like, as if a mane refuſyng one pece
of money of fowre grotes, would
not take it in paymente, and yet a
great nombie of like refuse peces
cast in an heape together, he would
allow for curraunt & receiue them
in paymente.

He that is not
to bee trusted
by hymselfe,
is not to bee
trusted in a
multitude, of
suche like as
he is.

Whom pe would not
trust by hymself alone, is not one whitte
better to bee trusted in a great rable of
suche lyke feloes as hymself is: for it for-
geth not how great a nombie thet bee,
but how graue and substanciall. A coun-
terfaicte peece of copie, bee it euen in ne-
uer so great an heape, is a countrefaicte
peece. This maketh against the estemyng
of witnessess by the multitude of theim
and against the iudgementes of the com-
men people beeyng vblearned.

51. When *AESchines sued to bee one
of

THE FIRST BOOKE.

21.

of the noumbze of Socrates his disci-
ples and scholars, and did shame-
fastly laye pouertee for his excuse,
sayng that it was a great grief
vnto hym, where the other frendes
of Socrates, beeyng welthie, gaue vn-
to hym many great gyftes, that he
had nothyng for to geue, except his
owne self: dooest thou not under-
stand (q Socrates again) how great
a presente thou hast brought and
geuen me, except percase thou este-
mest thyself at a lowe pryce? Ther-
fore I shall dooe my dilygence &
I maye restore the home again to
thyself a better manne then I recei-
ued the. ¶ Other Sophistes whereas
thei taught nothyng but mere trifles, yet
thei would receiue ne take not a scholare
without a great fee. But Socrates toke
this pooze mane, euē with as good a wil
as the great riche gentlemenne.

* AEschines
was after-
ward a greke
orator, & at
continual strif
with Demo-
schenes. His
saynges fo-
lor in this as-
me werke.

The gentle to-
wardnesse of
Socrates in re-
ceiuyng scho-
lars.

The office of
a good schole
master.

When a certain persone tolde
hym newes, sayng the Atheniens
haue iudged the to death: even so
hath

52.
Death, comē
to all plones
though to so-
me one waye

SOCRATES.

to come an offender.

hath nature dooen theim, & he again. **¶** Mēnyng, that it is no verap great iuzewd turne, if a bodye bee violently put to death, assured naturally to bee dedde ere longe after, although no manne shoulde sea hym. Albeit certain wꝛiters ascriben this saipng to the philosophier *Anaxagoras*.

53.
Better to dye
an innocent
then an offender.

The death of
good mēne, is
not to be wailed.

A muche more
miserable
thng, to haue
deserued punishment,
then to haue suffered.

Unto his wif, after the women-nes facion waillyng, and saipng: ah my sweete housbāde, thou shalt dye nothyng guiltee, and without any offence dooyng: what, wif (saith he) haddest thou rather that I should dye an offender? **¶** The death of good menne, euen for this pointe is not to bee wailed, that thei bee put to execution without deseruyng: but thei been double woorthie to bee wailed for, whiche suffre death for hapneous offences, but yet of the two, a muche more miserable thng it is, to haue deserued punishment, then to haue suffered.

54.
In Athens the
facion was, that
perjurers should
be condemned.


The same daye *¶* Socrates should
drynke the poison, one *†* *Apollodorus*
(for to counforte hym by suche
meanes as he could) came and
brought

THE FIRST BOOKE.

22.

brought vnto hym a riche robe of
a great valoure, & he might haue
it on his backe at his dying houre.

But he refusing the gifte, what
(saith he) this robe of myne owne
here, whiche hath been honest e-
nough for me in my life tyme, woll
it not bee euen lyke honest for me
after I bee departed oute of the

worlde?  Utterly damnyng the pom-
pous faciō of some people, with woo-
derfull high studie, makynge prouision a-
foze hande, that thei maye bee carryed to
their buirpall, and that thei maye bee
laid in their graues with all worship
possible.

and so by lytle & lytle the colde draueth to the herte, & as soone
as it streketh to the herte, there is no remedie, but death out of
hande. Albeit, if one drynke the same iuice first by it selfe alone
not tempred with wyne, there is remedie enough. For if one
drynke a good draught of wyne after it, the heate of the wyne
shall overcome the colde of the herbe and dryue it from the herte
and so saue the lif. ¶ This Apollodorus was of Athenes a
poete that wrote comedies, there was another Apollodorus of
thesame citee a teacher of grammer, ther were also foure moo of
thesame name, but of other countrees.

ned to death
should drynke
tempred with
wyne & iuice
of Hemlocke
whiche is so
extreme colde
that whē the
heate of the
wyne dooeth
sodainly con-
ueigh it to the
herte, it is ver-
raye poison &
death remedi-
lesse. For ym-
mediatly that
the extreme
partes of the
bodye (as the
handes & fete)
weare colde,

To one byngyng hym woorde, 55.
that a certain feloe did speake et-
will

SOCRATES.

Unworthful
ly spoken.

They þ geue
vs euil repute
not of a iud-
gement but of
a cācardnesse
of herte, are
to bee cōtem-
ned.

uill of hym: and gaue hym a be-
ray euil repute. Marie (¶ Socrates)
he hath not learned to speake well.

¶ Imputyng his tounge soze, not vnto
maliciousnesse: but vnto the defaulte of
right knowelage. Neither did he iudge
to pertain to hym, what suche persones
talked on hym, as dooe speake of a cācard-
nesse of stomake, and not of a iudge mēte.

When Antisthenes a philosopher
of the secte of the Ciniques, did weare
vpon his backe a robe with a great
hole or rupture in it, & by turnyng
thesame rupture outward, did pur-
posely shewe it, that euerye bodye
might looke vpon it: through the
rente of thy cloke (¶ Socrates) I see
thy peignted sheathe and vaine glo-
riousnesse: ¶ Feately notyng that va-
inglorie of poore garmentes & coure
clothpng, is muche moze shamefull & ab-
hominable then of gorgeous apparell or
galaunt aray. And would god there wer
not among vs Christian menne many
Antisthenes, whiche vnder a rustie, a
coure, & a clutty she besture hyden moze
pride and ostentacion, then the riche
gentlemenne

56.

Of þ secte of
the Ciniques
in the same
place.

Þyde maye
aswell be in
sackloth as in
riche aray.

THE FYRST BOOKE.

23.

gentlemenne haue in their beluettes and
fynne silkes. This was verified in Englad
also vntill the deuil had his Mounkes, Freeres,
Nunnes, and other cloysters again.

The cloysters
were full of
pyde, ambici
on and vain
gloxie.

57.

To a certain persone woon-
dreyng that he was not greuously
moued in displeasure against one
by whō he was shamefully railed
at, and reuiled. He railleth not on
me (as Socrates) for the thynges that
he speaketh are not in me, nor ta-
ke any hold on me. But the moſte
parte of people is euen for this veray
cause the moze testie & fumphe, if aught
bee spoken against one haupng not defer-
ued thesame. Good menne when thei
bee euil spoken of, are glad of their own
behalfes, that thei bee clere of those im-
pſchieſes, whiche are putte vpon theim
and laied vnto their charge, nor dooe ta-
ke it to bee spoken against theim: no nor
a whytte moze, then if a feloe beyng de-
reſued in his pie sight, should call Plato
by the name of Socrates, and should call
Socrates all that naught wer, & speake
all thee mischiefe possible against Sacra-
tes: that feloe railleth not on Plato, but
on hym whō he supposeth that Plato is.

Unwraathful
ly spoken.

Good menne
reioyce & thei
bee clere of
suche mischie
fes as bee put
vpon theim.

The olde comedie vsed comenly
to

58.

SOCRATES.

And because
there came
much strife &
debate therof
a decree was
made that no
man should
be named to
his reproche
and that was
called y^e newe
comedie.

Raillyng a-
gainst vs, wth
out truth no
thyng toucheth
vs.

59.

to make iestyng & scoffyng at the
citizens by name. The plain open
speakyng of whō, where many did
feare, Socrates saied, to bee expedient
that a manne should weetyngly &
willyngly come in the presence of
waye of them. For if thei speake
any thyng againste vs (saith he)
woorthie to bee rebuked, beeyng
told of it we shall emend it, and
so thei maye in dede dooe vs good:
but if thei shall spowte raillyng,
flaundersous or reprochefull wooz-
des against, vs & no truth in them
it nothyng toucheth vs.

Socrates after that he had within
doores forborne his wif Xantippe a
great whyle scoldyng, and at y^e last
beeyng werie, had sette hym down
without the strete doore, she bee-
yng muche the more incensed, by
reason of hir housbandes quiet-
nesse and stilnesse, powzed downe a
pisse bolle vpon hym out of a wyne-

DOORE

THE FIRST BOOKE.

24.

doore and all berayed hym. But
vpon suche persones as passed by
laughyng & hauyng a good spozte
at it, Socrates also for his part, laugh
ed again as fast as y best, sayng:
Aye, I thought veraye wel in my
mynde, and dyd easelye pꝛophe-
cie, that after so great a thoundꝛe
would come a rayne.

The patience
of Socrates.

Merely spo-
ke a patiente
ly withall.

To Alcibiades greatly wondꝛeyng
that he could take so contynual pa-
ciēce with Xantippe in his hous, bee-
yng suche an vnrasonable scol-
dyng brathel: I haue (saied he) now
a long season been so well enured
with suche maner geare, that I am
therewith noo moze offended, then
if I should heare the squekyng of
a wheele y draweth vp water out
of a welle. For that maner sque-
kyng, suche persones maye veray ciuill
abpde, as haue not been accustomed vn-
to it, and he that dayly heareth the same,
maye so well awape with it, that to his
knowelage he heareth it not.

60.

The patience
of Socrates.

The scoldyng
of brathels is
no moze to be
passed on, the
the squekyng
of welle, whe-
les.

Custom eas-
eth the ted-
ousnes of in-
commodities

To

SOCRATES.

61.

To the same Alcibiades sayng a
much like thing, why, euen your
self (o Socrates) dooe ye not patiently
suffre at home in your hous y^e cac-
klyng of hennies when thei make a
clockyng? yes, I leat them alone
(saied Alcibiades) but my hennies laye
me egges, & byng me forth chea-
kyng. And my sweete spowse Xanti-
pe (o Socrates) byngeth me forth
childzen.

Wives must
bee suffred
for byngng
foorth chyl-
dzen.

62.

Some there bee that suppose So-
crates to haue kepte in his hous two
wiues at ones Myrtha and Xantippe.
Therefore to a certain manne grea-
tly meruaillyng to what vse he
kepte two women at ones (espe-
cially beeyng scoldyng quennes, e-
uer chidyng & braulyng) and did
not beate or driue them out of his
doores, thus he saied: these women
dooe teache me at home within the
hous, y^e patience & suffraunce which
I must vse whē I am abrode forth
of

Socrates
had two wi-
ues at ones
Myrtha and
Xantippe.

of doozes. Weeyng exercised afore
and well broken with the facions
of these twoo, I Chalbee the better
and moze gentle to liue oꝛ to deale
withal, foꝛ y coumpaignie of other

menne. ¶ The demaunder of this que-
stion Aulus Gellius maketh Alcibiades.

When Xantippe had pulled awaye
hir housbandes cope fro his backe
euen in the open strete, and his fa-
miliar coumpaigniōs gaue hym a
by warnyng to auēge suche a nau-
ghtie touche oꝛ pranke with his
tenne cōmaūdemētes: gayly saied
(q he) yea Marie, that while she &
I bee to wyng and topleyng toge-
ther, ye maye crye to vs, one, now
go to Socrates, an other hold thyne
owne Xantippe. ¶ Foꝛ w suche maner
woozdes dooen the lookers on chere &
hertē twoo parties matched & sette to-
gether by the eares. But this wise māne
thought better to shewe of hymself an ex-
aumples of paciente suffreaunce, then to
shewe a gale oꝛ sight foꝛ folkes to laugh
at, in stryuyng oꝛ cōtendyng w his wife.

Aulus Gellius
us, a Latin
wyter of ele-
gancies foꝛ y
Latin tongue
and of other
many preatie
rehercals &
dyscussynges
of diuers
thynges.

63.

Merely spo-
ken and paci-
ently withal.

SOCRATES.

64.

The gentleness
and patience
of Socrates.

To one demaūdyng why he had
and kepte in his hows the saied
Xantippe, beeyng a woman of suche
condicions and facions, as no man
might well awaye withall oꝛ abide
he laied: that menne ought in like
manner to liue with crabbed & testie
wiues, as thei that exercise & prac=
tise themselves to the feate of bee=
yng good horsemenne, gette horses
of feerle stier yng natures and of
rough cōdiciōs: whiche if thei haue
ones thzoughly maistreed & made
to the bydle, and bee hable at all
assayes to abyde: thei shall haue al
other horses as gentle and easie to
reule as thei can desire. And sein=
blably he ȳ hath learned to beare
with ȳ faciōs of a crabbed and te=
stie wife, shall w̄ muche moze ease
bee hable to cōpaignye with al o=
thers, of what sorte so euer thei be.

Crabbed wi=
ues bee cōpa=
red to rough
stier yng ho=
ses.

He that can
abyde a curst
wife, nedeth
not to feare
what cōm=
paignie he li=
ueth in.

65.

Lysias was

When Lysias had reher sed and
read ouer vnto Socrates an oracion,
whiche

whiche he had made for Socrates to pronounce in the defence of hym self before the iudges: It is a ioy-ly and an elegaunt oracion, saied he, but it is nothyng conueniēt nor comely for Socrates.

For it was moze fitte to bee made of some manne of lawe, in pleadynge a courte matter or a case in lawe, then to bee pronounced by a philosopher, and namely by suche a philosopher as Socrates. Again to the same Lysias demaundyng, for what cause if he iudged the oracion to bee good, he thought it to be inconuenient for hym.

Why (saied Socra.) is it not a thyng possyble, yf a garmēt, or a shooe may bee galauntly made & well facioned, & yet the same not bee mete for some bodys wearyng.

This self same hystorie dooeth Valerius Maximus relate after a moze churlishe sorte, & moze vnlike to þ maners of Socrates. For he reporteth Socrates, in this wise to haue made answer vnto Lysias: Awaye with this same I beseeche þ hertly. For yf I could by any meanes bee brought to pronounce this oraciō fro the begynnynge to the endynge, euē in þ ferthest & bittermost

an oratour in Athens & a frende of Socrates, and a māne (as saith Quintillian) of swete and pleasaunt eloquence.

Not all manner oracions wyl serue for almaner persons.

SOCRATES.

wyldernesse of the barbarous colitree of
Scythia, then would I graunt & yelde
my selfe well woorthie to suffre death.

When thei that sate in iudge-
ment vpon Socrates could not agree
among themselves what punish-
mente Socrates was woorthie to suffre
Socrates euen of hymselfe sodainly
broke out and saied: for the thyn-
ges that I haue dooen, I my selfe
iudge and geue sentēce, that I am
woorthie to haue my fyndyng allo-
wed and assigned for terine of life,
out of þ chaubze of the cytee, in the

☞ Pritanei . ☞ For þ honour was
woont to bee shewed and dooen to suche
menne as had dooen some especial gape
benefite, to the cominen weale. Marcus
Tullius in the first booke, entitled for a
perfect oratour, reherseth this hystorie.
There was (saith he) in Athenes, when
any persone was vpon araimment con-
demned (if it wer not by the lawe a pe-
naltee of death) as ye woulde save a sette
fine, and an ordynarie forfeite of mo-
ney at the arbitramente, pleasure, and di-
screcion of the iudges, whē the partie as-
cained, or defendaunte was ones yeldded
into

66.

Goldenesse &
trust on a mā-
nes weel doo-
yng, & on an
vpright con-
science.

☞ πριτανίς
Dytanis in
greke, was þ
same officer þ
were cal presi-
dente of the
counsaill, and
chief or hed of
all þ rewlars
Which office
he that had in
Athenes, had
assigned vnto
hym, out of þ
rofes & cham-
bze of the cy-
tes, an hono-

into the handes of the iudges: he was asked what fyne he would cōfesse hymselfe veray wel to haue deserued to paye. Whiche thynge when Socrates was asked, he answered, that he had well deserued, to be auauanced with veray high honoures & rewardes, and to haue contynuall syn- dyng for terme of life, of the charges of the citee, frely allowed vnto hym, whiche honoure and pzeemynēce was esteemed and accounted the highest that coulde be among the Grekes. With whose answer the iudges were so sette on fyre with angre, that thei cōdemned to death the moste innocent persone of the worlde.

rable, and a greate liuyng in the Prytaneis, that is to say: in the chief place of the toun or castel of the citee, wher the chief counsaillour had his lodgyng and dwelling place. That if it chaunced any māne to dooe vnto the citee some singular

and incomparable benefite, then had he a lordes liuyng, or an honozable porcion to liue on, assigned out of the chaumbre of the citee, and was allowed with the pzeidente of the counsaill, duringe his life, and this was the highest honoure that might be among the Grekes. And this did Socrates clayme, as one that with good enstruccion, and byngyng vp of yowth in vertue and good maners, and in right moral philosophie, had dooen as high benefite to the common weale, as did the chief counsaillours of the citee, and that he therby had deserued as good and as beneficiall a liuyng as the best of theim all.

¶ Marcus Tullius writeth twoo volumes entitleed in Latin, De oratore, that is of a perfecte oratour, whiche werke hymselfe rekeneth the best that euer he made.

Socrates mette full butte with Xenophon, in a narrowe backe lane, where he could not stert from hym.

when

SOCRATES.

The autopi-
tee of Socra-
tes, in matters
of philoso-
phy.

Fewer persons
know or take
heede, where
vertue is to
bee learned.

Howe Xeno-
phon became
scholare vnto
Socrates.

The furni-
ture of the
mynde,

when he espyed hym to be a young
striepling of rare towardnesse, &
like to proue so well as fewe did, he
helde out his staffe, & charged hym
that he should not a foote fether.
As soone as he stode styll, Socrates
asked of hym, where soondre wa-
res were made and sold, that mene
did cominently occupie, when Xeno-
phon had therunto readly & quicke-
ly shaped an aunswer: Socrates est-
sions demaunded, in what place of
the citee, menne wer made good,
honest and vertuous, when the
young manne had aunswered, that
he was of that mater ignoraunte:
Then come with me (¶ Socrates) that
thou mayest learne. ¶ Fro þ tyme
foorthward begonne Xenophō to bee disci-
ple and scholare vnto Socrates. It is a
thyng contrarie to all good reason, to
haue knowelage, where thou mayest bee
serued of a wel fauoured & clenly garmēt
or of a fair cuppe, and to bee ignoraunt,
wher thou mayest purchase the good fur-
niture of the mynde and soule, ¶ That is
vertue and cunnynge.

On a certain tyme as he was
 walkyng befoze his doze a greate
 pace, euē tyl the gooyng awaye of
 the daye light, when one of the fol-
 kes that passed by, had saied: what
 meane ye Socrates, by thus dooyng?
 I procure my selfe some cates for
 my supper (or he) menyng of houn-
 gre, whiche he prouoked with cha-
 fyng vp and downe. ¶ Marcus Tullius
 dooeth set it out with these woordes: That I
 maye suppe the better, I dooe with
 walkyng procure houngre, for my
 chief cates and blandye.

68.

One of þ best
 dishes at a
 sup is houn-
 gre.

His sayng was, that swete sa-
 uours and swete oyles, wer to bee
 leat alone for womenne, and as for
 in youg menne no swete sauoure
 to haue a better smell, then the oyle
 whiche thei occupied in exercisynge
 their bodyes at þ prouyng of ma-
 steries, or at werke. ¶ For with oyle
 of baulme or of spike, a slaue and a gen-
 tlemanne, haue both of theim by and by
 one maner sauour,

69.

Sweete sa-
 uours and oyl-
 es been more
 meete for wo-
 menne then for
 menne.

The swete sa-
 uours, meets
 for menne.

O iiiij Weeyng

SOCRATES.

70.

Of what fa-
uour it is co-
mely for aged
mento smelle.

Xenophon e-
mong other
bookes writ-
teth one whi-
che he entitle-
th σύμ-
πόσιον. that is
the banquet.

Beeyng asked wherof it was
moste comely for aged menne to
smelle : of honeste and vertuous
disposicion (¶ he) then beeyng est-
sions asked, where poumādzes ther
of wer to bee sold: he reherfed this
verse of the greke poete Theognis.

Εὐδελῶν μὲν γὰρ ἄτ' ἐδλὰ διδάξεαι.

Of honest menne, where soeuer thei bee.

ye maye at all tymes, learne honestee.

¶ Diverse sentences of this sorte, Xeno-
phon beapeth together in his bāquet.

71.

When a certain riche māne had
sent his sonne beeyng a propre
ladde vnto Socrates, for to examyn &
trye his towardenesse, and the tu-
tour that had been the bynnger vp
of thesame frō his childhood, had
saied in this wile: the father of this
ladde hath sent hym vnto you So-
crates, that ye should haue a sight of
hym: by and by saied Socrates to the
child: speake some what then, good
soonne, that I maye see the. ¶ Si-
gnifying that the disposicion of a māne
dooth

THE FIRST BOOKE.

doeth not shewe so clere in his face or
visage as in his talkyng, for this is the
moste sure & true glasse of the herte and
mynde, and fewest tymes lyeing.

He saied that y woman kynde, if
thesame bee diligently eulstructed
& taught, is no lesse apte then mēne
are, to take aswell allmaner disci-
plines or facultees of learnyng, as
also allmaner vertues morall, yea
euē fortitude & hardinesse, whiche
as though it should properly ap-
pertain onely to menne & not to wo-
men, is called by the greke vocable
ἀνδρεία, in englishe, manhood, or
mannely hardynesse. 20 This did he
gather by the sight of a maiden that was
a dauncer & a tumbler, who beeyng
brought in to where coumpaignie sate at a
table, did with woondreous sleight and
conueighaunce cast by and receiue again
one after another, twelf trendles or
roundelles, the space of the heigth, and
the measures of footyng the daunce for
tempreed and propozcioned, that the ner-
uer mysted. And thesame maiden where
the lookers on quaked & trembled for fe-
are, daunced without any feare at all:
mong

29.


A mānes tal-
kyng dooeth
more clerelye
shewe his con-
dicions then
doeth his
72. face.




The woman
here is no lesse
apte to learne
al maner thyng
ges then men
are.

ἀνδρεία.
Manhood.

SOCRATES.


mong sweardes and kniues, beeyng as
sharn as any thyng.

73. **Agatho** was a young gentlemanne of Athenes of excellent beauty & fauour. As Socrates beeyng biddē to a supper by one Agatho was gooyng wth trickē voided shooes on his feete, and perfumed wyth sweete sa- uours, and that contrarie to his accustomed vsage : when he was asked of a frend of his that mette hym on the waye, why he was mo- re nette and piked at that season, thē he had vsed to bee afozetymēs : he saied meryly in this wise : that to suchē a mynion feloe as Agatho is, I maye goe trymme nette & wel beseen.  Where in deede there was no manne aliue, that had lesse mynde of phansie to suchē thynges.

74. The same daye  Socrates should drynke the poison, when he after  strykyng of, of his shacles or fet- tres, had feled greate pleasure of clawyng where it itched, he saied to his frendes : how woondzefully is it of nature ordeined,  these twoo thynges

thinges dooe by course folow either other, pleasure, & greef: for excepte paine & greef had preceded or gone afore, I should not now haue feelled this pleasure.

Pleasure and pain, by course folowen either other.

Of the vnder gailloure deliue-
ryng vnto hym þ iuice of hemlocke
in a cuppe, he demaunded, how that
medecine was to bee taken: for as
muche as þ same officer was well
practised and could good skille in
that science.  Alludng to the sicke

75.
The poison
þ Socrates
should dye of
he called a me-
dicine.

folkes, who dooe learne of the phisicians
when and how it is best to receiue a me-
dicinable dzyinke that thei haue made.
And when the seruante had answered,
that he must bp with it all at a draught if
he could, and that after it he must walke
bp and down so long vntill he feled suche
weakenesse and feblenesse that he should
drawe his legges after hym, & that after
this he must lye hym down in his bedde
bpight vpon his backe, & then þ dzyinke
would wercke his woonte effecte: So-
crates enquired, whether he might not
leefully poure out some parte therof in
the waye of sacrificyng & takng assaye
to the Goddes, because in merie dyners,

Alludng to þ
sicke folkes,
that is: vsyng
suche wordes
& termes, as
if the gailloure
had bee a phis-
ician, and he
a sicke manne
and the gail-
lours patient.

Suppers

SOCRATES.

In feastes & dynners, the guile was to powze out a lytle of the dynke in the waye of sacrifice, & takyng assay to some one of y^e goddes.

suppers & banquettes it was the guile and facion (a litle quantitee of the wyne poured out) to sacrifice the same in the waye of assay to some God by name (which was called in greke *Λίσσα*, and in latin, *Libare*) The officer answered, y^e he had tempzed so muche and no more as was requisite for the purpose, meaning by those wordes, that ther was none therof spare to bee poured out. The saied Socrates, well, yet is it bothe leefull, and alsoo requisite to beseeche the Goddes that this my passyng out of this worlde maye bee happie and fortunat.

76. When the vnder officer of the pzeon had vncouered hym & laied hym naked, because he was now alreadie cold at y^e herte. And should therupō dye ymmediatly: Crito (wh^o Socrates) we bee now endebted to y^e God Aesculapius of a cocke, whiche duely to paye, in no wise bee ye negligent. Euen as though he had vpon the taskyng of a medicinable dynke, perfectly recoured again all his helthe. For y^e Crito had afoze dooen all that euer he might possible dooe, y^e Socrates should make meanes

Aesculapius the soonne of *Appollo*, the first inuētour and practiser of Physicke. Whom for y^e science the antiquitee, honored as a God and such as

THE FIRST BOOKE.

31.

meanes to saue his life. And in Socrates there was so rooted a certain beine of honest merpnes, euē naturally geuē hym in his cradle, & he could iest and speake meryly euen at the houre of death, for these are reported to haue been the last wordes that euer he spake.

was slain, with lightenyng of Iuppiter, because he had wyth his cunnyng of Physike restored Hippolytus again to life.

Crito was an honest citezen in Athenes, and a true frende vnto Socrates, and the other as good, and as louynge a frende again to hym in all pointes, of mutuall familyarpytee.

He taught that the beautie of myndes is muche moze to bee fauored, then of the bodyes, and that the same pleasure whiche a wellfauored face when it is looked on dooeth engendze in vs, is to bee translated and remoued to the beautie of the mynde ferre excedyng the other in fairenesse, albe it lyng hyden from the bodyly yie. But to haue a sight therof, philosophical pyes to bee requisite and necessarie.

He noted the greke vocable φιλέω to bee of significacion indifferēte to kissing or louyng, of whiche twoo thynges the former pertaineth to them that dooe carnally

recovered fro any disceale dyd sacrifice vnto Aesculapius a liue cocke. But & poetes dooe fable that he

he had wyth

77.

The beautee of myndes, is moze to bee loved then the beautee of the bodyes.

SOCRATES.

earnally loue the bodye, the other to
suche as dooe vertuously loue the mynde.

78.

Vnto Crito after a veray earnest
facion counsailling and ausying
hym, that if he for his own parte
passed not on his life, yet at lest
wyle he should preserve thesame,
and contynue in his former good
state & condicion, for the respecte of
his childzen beeyng even then but
litle babes, and for his frendes sa-
kes whiche had all their staye in
hym. As for my childzen (saied he)
God, who gaue them vnto me,
shal take care. And as for frendes,
when I departe from hens I shall
fynde either like vnto you, or elles
better then ye bee, and yet I shall
not long bee defrauded of the cou-
paignie of yourselues neither, for-
asmuche as ye are like shortly to
come to dwelle euē in the self same
place, that I now goo vnto.

79.

Those persones, whiche dooe
beare

Socrates dy-
ed in perfect
securytie.

An holy kynd
of dying, in a
gentle or hea-
then manne.

beare carnall loue onely to the bo-
 dye, *Socrates* affermed to bee muche
 like vnto physicians that bee euer
 needte, and that still dooe calle on
 their patientes ymportunely cra-
 uynge one thyng or other. And a-
 gain those that bee honest frendes,
 rather the carnal louers, to bee like
 vnto persones possessyng & hauyng
 lande of their own, whiche thei con-
 tynually studied and laboured to
 make better and better. ¶ A carnall
 louer seketh to satisfie and to fulfill his
 beastly or bodily pleasure. A true & ho-
 nest frend hauyng none yie nor respecte
 to his own persone, thynketh hymself
 so muche the richer, how much the more
 honest & vertuous he maketh his frende
 to bee.

Honest & vert-
 tuous loue.

The difference
 betwene a car-
 nal louer & an
 honest frende.

Sittynge at the table at meate in 80.
Xenophon his house, euerye one of y
 geastes beeyng bidden to tell in
 what occupacion and crafte, or in
 what good propertie or feacte that
 he could dooe, he liked hymself best
 when the course & turne to speake
 came

SOCRATES.

Lenociniū.

Vertue principally aboue all thynges purchaceth to manne beneuolēce & loue.

came vnto Socrates, he sated in the waye of iestyng, the best thyng that he could bragge oꝝ crake of, to bee *lenocinium*, whiche souneth in englishe enticyng & alluryng, of such sorte as is vled in houses of bawderie. But the menyng of Socrates was, that he taught true and spncere vertue, whiche dooeth specially aboue all other thynges commende and sette out & hauer: and the whiche as well privately as in y open face of y worlde dooeth purchase vnto manne beneuolence and loue.

81.

The arte and profession of physiognomiers.

A feloe haupng sight in physio-
gnomie (who professed and openly
tooke vpon hym by the complexion
and pleight of the bodye, and by y
propozcion & setting, oꝝ coumpace
of the face oꝝ visage, to bee habile
vnfallibly and without myssyng to
fynd out & iudge the naturall dis-
posicion of any manne,) when he
had well viewed Socrates, gaue
plaine sentence, that he was a low-
tish feloe, a dulle blockehed, besi-
des

THE FIRST BOOKE.

33.

des that also muche geuen to the wanton loue of women, foule stayned with the filthie concupiscence & desire of boyes, a greate boiler of wyne, and a vicious foloer of all naughtie appetites and lustes of y bodye. And whē the frindes of Socrates, beeyng brought in a hygh fume, thretened the feloe, & would haue been vpon hym, Socrates kepte them backe, sayng: he hath not lyed one whytte, I should haue been suche an one in all pointes in veraye deede, if I had not comyt- ted myself vnto philosophie to bee gouerned, & kepte in better staye.

Of what nature & disposicio Socrates had been, if he had not geue hymself to y studie of phylosophie.

Philosophie alreeth, and clene chaungeth nature.

When Aristippus, the disciple of 82.

Socrates, had of his gaynes, of settinge vp the teachyng philosophie for money (whiche thyng he first of all the scholares of Socrates, did sette vp and begoonne to dooe) had sent twentie poundes vnto his maister: Socrates sent y money backe
again

Aristippus first of all the schoolares of Socrates, set vp teachyng of phylosophie for money.

SOCRATES.

The famili-
are ghoſte oꝝ
aungel of So-
crates, called
in greke Δαι-
μων, in La-
tin, Genius.

Socrates al-
lowed not ſ
any manne
ſhould take
money foꝝ
teachyng ver-
tue, and eſte-
med money
ſo gotten to
bee ſacrilege.

83.

Euthydemus
one of the fa-
miliare fren-
des of Socra-
tes in Athe-
nes, & a phylo-
ſophier.

again vnto hym foꝝthwith, allei-
gyng, & his familiare good aun-
gell would in no wyſe ſuffre hym,
to take it. ¶ Foꝝ Socrates ſaied, that
he had a familiare ghoſte, oꝝ aungell pe-
culiare and pꝛopze to hymſelfe, of whom
he was by a pꝛiure taken foꝝbidden, if he
attempted, oꝝ went about to dooe any
vnboneſt thynge. Whereby, that familiare
good aungell, I ſuppoſe, was reaſon.
And in ſ meane tyme vnto Ariſtippus he
dyd after a gentle ſoꝝte ſignifie hymſelfe
not to allowe, ne to thynke wel dooen,
that he kepte a ſchoole of moꝝall phylo-
ſophie foꝝ money, and therfoꝝe the ſame
giſte of his, as a thynge gotten by plaine
ſacrilege he vtterly refuſed, and would
none of it.

One Euthydemus returnyng and
comyng awaye from the waſtle-
yng place, Socrates, whē he had mette
with hym by chaunce, brought
home to ſupper with hym. And as
thei two wer ſtudiouſly diſputyng
and trectyng of many thyngeſ,
Xantippe beeyng therwith veraye an-
grye, aroſe vp from the table, and
ſpake

spake many byttur wooꝝdes of contumelye & despite against his household, with whiche wooꝝdes, forasmuch as he was nothyng moued at last he typed y^e table ouer & ouer and floung downe all that euer was vpon it. But when Euthydemus heepng therewithall veray soꝛe moued, arose and begonne to departe, why, what harme haue ye (O Socrates?) Did not euen this selfe same thyng chaunce at your owne house the last daye, that a henne mounting, cast downe all thynges that were on the table: yet did we your geastes then, not one whitte fume at the mater.

The carcardnesse of Xanthippe.

The patience of Socrates.

When in the comedie of Aristophanes entitleed, the cloudes, he was with many and byttur wooꝝdes of raillyng and defamacion, as ye would saye torn, and mangleed in peces: and one of the counpaignie standyng by, saied, dooeth not this

84.

Socrates soꝛe railled at by name, in y^e comedie of Aristophanes entitleed, y^e cloudes, or, myzesses.

SOCRATES.

The patience
of Socrates.

go to your herte Socrates? By Iuppiter
saith he again, it greueth my sto-
make nothyng at al, if I bee snap-
ped at, and bytten with merie taun-
tes at the staige where entreludes
are plaied, no moze then if it were
at a great dyner oz banquet, where
wer many geastes.


The custome
of diuerse pla-
ces, to haue
jesters & scof-
fers at solem-
ne feastes.

This custome
and vsage, euery yet splendureth among
certain of the Germanes, & (yea and in
Englande also) that in feastes of greate re-
sorte, there is brought in for the nones
some iestyng feloe, that maye scoff and
jest vpon the geastes, as they sitten at the
table, with the which iestyng to bee stie-
red to angre, is accounted a thyng much
cōtrarie to all courtesie oz good maner.

85. He vsed oftē to saye, þ he whiche
moueth his bodye to and fro, with
leapyng and dauncyng, hath neede
to haue an hous of large rounie,
but who so exerciseth hymself with
syngyng oz talkyng to the same, ei-
ther standyng, oz syttyng, oz lea-
nyng, any place whatsoeuer it is to
bee sufficiente, and wide oz large
enough



THE FIRST BOOKE.

35.


enough.  By this sayng he did allowe moderate exercitacions of the bodye, especially after meate taken: and exercises any thyng buisie or full of stiering he disallowed.


Moderate exercitacions of the bodye allowed by Socrates, & the contrarie disallowed.

86.

Unto Socrates, somewhat sharpe-ly and roughly chiding one of his familiare frendes, at the table, as thei sate at meate, Plato saied: Had it not been better, to haue told hym these thynges aparte out of counpaignie? To whō Socrates saied again: And should not ye also haue doone better, if ye had told me this aparte out of coupaignie betwene you and me?  He merely and sharply withal taunted Plato, as  which in rebuking hym did committe the very selfe same fault, that he rebuked.

Merely spoken, and nippingly with all.

In rebuking another, to committe the selfe same fault,  one rebuketh.

Socrates as he sate among counpaignie at a table, espyng a younge manne somewhat gredily eatyng the fleashe, and euer emōg depyng or soppyng his breade in the pottage or broth: Maisters, all  sitte

87.

SOCRATES.

Immoderate
and greedie ea-
ting, rebuked
by Socrates.

at this table (*¶* Socrates) whiche of
you vseth his bzeade in steade of
his meate, and meate in steade of his
bzeade: A disputacion hereupon a-
risinge among the coumpaignie:
¶ (For, it is not I, *¶* one, and it is not I, *¶* an
other,) the young manne perceiued *¶*
mater, & blushed as rede as fyre, &
begoonne moze leasurely & mode-
rately to feede & eate of the meate.

88.

The chief ver-
tue of young
menne, not to
eagerly to at-
tempte any
thyng.

Beeyng asked whiche was the
chief vertue of young menne: that
thei dooe not (saith he) ouer fer-
uently or angrely attempte, assaye,
or entrepryse any thyng. *¶* For the
feruencie of tha: age & beeyng as hott
as coles, will not suffre them to kepe a
meane. *¶* To this thyng had Terence an
pie and respects in the young manne
Damphilus

¶ Terence a
latin poete, a
wyter of co-
medies, & in

the first comedie, entitleed Andria. Simo haauyng espied, that his
sonne Damphilus, had fallen in loue with a single woman, na-
med Glycerie, talketh of the mater, with his late seruant Bos-
sia, and in proesse of comunicacion, where Simo would haue
Damphilus, not to ferre to procede in wanton loue of paramours
res, no by saynt Marie, saith Bossia, for this I thynke in the
life of manne to be as good a thyng as can bee, that he attempte
not, to entrepryse any thyng overmuch.

The

Letters of wrytyng (whiche the
 moſte parte of folkes ſuppoſeth to
 haue been firſt deuised and founde
 out, for helpynge þ memorye) Socras
 ſaied to bee vtrape hurtfull to
 the memorye. 2d For in olde tyme,
 mēne (if thei had heard any thyng wooz
 thie to bee knownen) thei wrote and gra
 ued theſame, not in bookes, but in þ bert
 and mynde. And the memorye by this cō
 firmēd and made ſtedfaſt, thei kepte in
 their remēbraunce whatſoeuer thei wer
 willynge, and what euerpe man perfectly
 knewe, he had alwayes readie with him
 at his ſpyngers endes. Afterward, the uſe
 of wrytyng beeyng ones found out, while
 menne put all their aſſaunce and truſte
 in bookes, thei wer nothyng like earnest
 to enpzynte in their mynde, ſuch thynges
 as thei had learned. By that meanes it
 came to paſſe, that the exerciſe of memo
 rie neglected and nothyng paſſed on, the
 knowelage of thynges was nothyng ſo
 quicke nor freſhe as it had been, and eche
 manne knewe ſtill leſſe and leſſe. For ſo
 muche and no moze doeth euery of vs
 knowe, as we haue faſt enpzynted, & dooe
 kepe in our memorye,

89.

Whether let
 tres of wry
 tyng doe hel
 pe the memo
 rie, or els ra
 ther hurte the
 ſame.

The exerciſe
 of þ memorye.

After þ leade
 of wrytyng
 ones found out
 mēne truſted
 moze to their
 bookes, then
 to their me
 mores.


So muche
 no moze doeth
 euery of vs
 knowe, as we
 haue ſuerlye
 enpzynted in
 our memorye.

When the tyme of his dyng 90.

e. iii. dyng

SOCRATES.

The Collepac
seth out of
this worlde
more swifly
then any byrd
flyeth.

Drewe fast vpon hym, beeyng asked
of Crito, how his mynde was to bee
buriied: o my frendes (for he) a gre-
ate deale of labour haue I spent in
vain. For vnto Crito your frende &
myne I haue not yet perswaded, y^e I
shal more swiftly then any byrde
flye from hens, & not leaue behind
me here any parte or porcion of me.
Yet neuerthelesse Crito, if y^e shalt be
hable to ouertake me, or if y^e shalt
in any place come by me or geat me
buriie me euē how so euer to y^e shal
seme best: but beleue me, not one of
you al shal ouertake me, when I
shal bee departed fro hens.  So-
crates mened the Colle to be the manne,
& the bode to be nothyng els but the in-
strumēte or tabernacle of the Colle, & ther-
fore those persones to dooe like fooles y^e
take care or thought how to bee buriied.

The Colle is y^e
mane, and the
bode the ta-
bernacle of y^e
Colle.

To take care
howe to bee
buriied is fo-
lyshesse.

91.

Death is like
vnto sound sle-
pyng, or to tra-
uelling in a stra-
nge countree.

The same Socrates was woonte to
saye that death is like to sound sle-
pyng. And of this, we cal in englishe a sound
slepe, a dedde slepe, or els to a longe pyl-
grymage

THE FIRST BOOKE.

37.

gymage, & is to saye, long beeyng
in a straunge countree, frō whens at
length to retorne home again.

¶ Veray sound sleppng taketh away
for the tyme all operacion of the bodily
senses, & the soule beeyng departed away
from the bodye, shall at length retorne
again into his tabernacle, that is to saie
into the same bodye.

¶ The same vsed also many tymes
to saie, that if the vniuersall cala-
mites of all menne should bee ga-
thered all in an heape to gether, &
ymmediatly to eche manne seue-
rally by hymself should bee distri-
buted equall porcions out of the
same heape, it would come to passe,
& eche manne would rather choose
to receiue his owne former calami-
ties again, then equall porcion wth
his feloes out of the cōmune heape.

¶ This maketh against the commune
maners and guise of mēne, who grutche
& repine at the state & cōdicion of others,
and whyne contynually at their owne.

¶ He learned to plaie on the harpe
after

That & soule
shall at length
retorne again
into & bodye,
not onely shall
bee at the ge-
nerall resur-
rection accor-
dyng to our
wylle, but

92. also was
the opiniō of
Socrates, of
Plato, and of
their disciples
albeit after
another sorte.

¶ If the vniuer-
sal calamities
of all men were
in an heape e-
qually to bee
distributed,
eche manne
would rather
take his owne
again, then e-
quall porcion
with all his
feloes.

93.

SOCRATES.

After þ he was well stricken in age,
and that, among childre. And vnto
suche persones as meruailled at
thesame as a thyng veray uncon-
ueniēte and foolyshe, he saied, that
it was no shame nor foolyshe thyng
for a mā to learne those thynges of
whiche he wer ignorant. ¶ For it
is turned to no mānes rebuke to procure
a geat such thynges, as be hath need of, if
thei bee wātpng, neither in this behalf is
to be regarded a mānes age, but his need.

94.

It is no shame
for a man
to learne that
he knoweth
not, of what
age soeuer he
bee.

To haue ma-
de a good be-
gynnyng, is
no small por-
tion of the
worke done.

He saied that to make a good be-
gynnyng, is not a litle, but nexte
cousin to a litle. ¶ Thus, to make
a good begynnyng, is not a litle,
but a litle more. ¶ The greke woordes
renne thus, εὐ ἀρχαῖς, μιν γὰρ μὲν μὴ
εἶναι, παρὰ μιν γὰρ δὲ, whiche he þ transla-
ted Laertius out of greke into latin, hath
interozeted in this sence: that to make a
good begynnyng, is not a small mater,
but a veray greate thyng. Albeest the
woordes of Socrates dooe expresse an
other sence in maner contrarie. But he
meneth (if I bee not deceiued) that, to
make a good begynnyng, is not a litle
mater

water in verap deede, but to bee litle este-
 med, ozels to make a good begynnynge,
 not to bee a litle, but to bee nexte doore
 by a litle, oz nexte cōslyn to a litle. For
 men ought to begonne thynges fair & so-
 lly & to procede by litle & litle, because
 that suche persones as dooe make moſte
 haſt in þ begynnynge haue cōmunely (ac-
 cōrdynge to our engliſhe prouerbe) wurſt
 ſpeede toward þ endynge. So that he al-
 ludeth vnto the poete Heſiodus, who
 biddeth, that we ſhal adde a litle to a litle.
 The quickenes and pith of the ſayng re-
 ſeth in the greke vocables *μικρόν*, and *πα-
 ραμικρόν*, * and theſame canot wel bee ex-
 preſſed in latin.

The more
 haſt þ wurſt
 ſpeede.

* No no; yet
 in engliſhed
 ther. Albeit I
 thinke the ſayng of Socrates to haue this ſenſe and menynge,
 that to haue made a good begynnynge oz entreaunce, is not a lytle
 but a lytle more, oz a degree ferther then a lytle. That is to ſaye:
 as good a foxthdeale, and auantage towardes the ende of the
 werke, as if a good porciō of theſame wer already finyſhed. For
 accōrdynge to our engliſhe prouerbe, a thyng well begonne, is
 more then halfe dooen. For who ſo hath ones made a good be-
 gynnynge of his werke, ſhall eaſily bring theſame to ſuche ende,
 and to ſuch paſſe and effecte as he would dooe. As for alludynge
 vnto Heſiodus (as Erasmus here taketh it.) I ſuppoſe Socras-
 tes mened nothyng ſo, at leſt wiſe, in this preſente ſayng. For in
 Heſiodus is no ſuche worde as *παρὰμικρόν*. Whiche Erasmus
 interpreteth, *Iuxta puſillum*, beſydes a lytle, and *παρὰμικρόν*,
 is an aduerbe ſignifyng, *Ferè poenè*, þ is in engliſhe: almoſte,
 oz welnigh, ſo that the ſayng of Socrates maye purpoſe this
 ſenſe, and bee thus interpreted, to bee ones entreed, is not a litle
 begonne, but the whole mater welnigh dooen.

It

SOCRATES.

95. It was also a lesson of his teachyng
 ἔφασκε δὲ γέωμετρειῇ, ἥ γεωμετρία
 μέγιστον τῶν μέτρων οὐκ ἔστιν οὐδὲν
 ἄλλο. **¶** I suppose he mented, & menne ought
 not to purchase, but landes & possessions
 moderate, whiche it might well stand w
 a bodie ease and commoditee, bothe
 to receiue of his auncestours, and also to
 leaue to his heires. For ouer greate pos-
 sessions of landes, as thet bee not purcha-
 ced ne gotten without muche a dooe, so
 thei come to the heires hādes not peacea-
 bly nor without gret trauerse. The quic-
 kenes and pith of the sayng consisteth in
 the greke woorde γεωμετρία, whiche in
 significaconn is indifferente to the arte
 of geometrie, and to meters of landes or
 grounde in a felde. **¶** Yea, and also in the
 greke woorde μέτρον, that is, by measure. For he
 would mennes purchases notto extend beyōd the
 compace of sufficiencie, but to consist within
 boundes of mediocritee. Whereby he reprobued
 insatiabile desire of menne to haue possessions
 infinite. Albeit, this sayng cannot well bee ex-
 pressed to haue any grace in þ englyshe tounge.

What geometrie Socrates would to bee studied & laboured.
 ὅτι καὶ πᾶσι
 ἀνάγκη.

Over greate possessions are incōmodious
 bothe to the owner and to his heire.

Purchase of landes ought to bee moderate.

96. To a certain persone takyng
 greuously that he was clene out of
 regarde

THE FYRST BOOKE.

regarde and estymacion at what tyme the thirtie tyrannes had inuaded and vsurped y^e gouernaunce of the communeweale: why, hast thou dooen any thyng (as Socrates) y^e greueth thy consciēce oz repēteth y^e reuenging, that it is not to bee taken in y^e euill parte, if a manne bee despised oz made an abiecte by vn honest & naughty disposed feloes: and that no persone ought for any suche cause to myslike hymself: but if he haue dooen some faulte trespass, oz offense wherfore he should iustly encurre the displeasure & indignacion bothe of hymself, and of other honest menne. For to bee myslyked of euill persones, is a pointe of high praise and commendacion.

When hym semed that one saied vnto hym in his sleepe, this verse of the greke poete Homerus

ἡμαρ μὲν τρεῖς ἄνω φθίμῃ ἐρίβωλον ἴκοιο.

On the third daye, nexte after this,
Come to Phthia, and dooe not mysse:

he saied vnto Aeschines, this daye three dayes shall I bee a dedde manne. 2^d Interpreting & expounding the

39.

In Athens y^e comenweale was gouerned by the comens, til y^e in Socrates tyme, thirtie tyrannes vsurped and toke vpon them, the regimēte whiche tyrannes wer after ward destroyed by the policie of one Cleistobulus. Of the nombre of those tyrantes wer Critias and Charicles, of whō is made mencioⁿ afore in the twētieth sayng of Socrates.

Socrates knewe & saied that he should dye, three dayes before by a vision and voice y^e he had in his slepe.

SOCRATES.

* **Phthia** a citie in the countree of **Thessalia** the region of **Achilles**.

† **Achilles**, was the sonne of **Peleus** kyng of **Thessalia**, and of **Thetis** daughter of **Chiron**, the moste puissant and valiaunt warriour that was among all the kynges of the **Greces**, at the battaill of **Troie**.

the verse of **Homerus** for an answer of declaracion of **Goddes** wille and pleasure, and the thyng came euen so to passe.

* **Phthia** was a citie in þ regió of **Thessalia**, þ cōtree of † **Achilles**. And the fren- des of **Socrates** did what thei could to persuaide vnto hym, that he should flee into **Thessalia**, because he had there ma- ny good fren- des.

98. It was also one of his satyrnges that menne wer boundē to bee obe- dient to the lawes of þ citie or coun- tree: and wiues to the maners and facions of their housbandes that thei liue in cōmpaignie withall.

The reule to liue by for þ wife, is by þ housbande, if he bee obedi- ent to the la- weopublique

¶ The reule to liue by, and to bee o- bzed by for the wif, is the heusbande, whiche wif liueth well and by- rightly, if hir housbande, bee obediēt to the lawes publique of the Realme.

99. He that ha- steth towarde vertue muste anoyde the naughtieplea- sures of the

He gaue warnyng, that naughtie pleasures of the bodye, ought none other wise then the **Mermaides** of the sea called **Sirenes**, to bee passed by

by and eschewed of any persone þ
maketh haste in his waye toward
bertue, as though after a long
journey had gotten at last a sight
of his countree. ¶ He alluded vnto
the fable of Ulysses, who stopped his ea-
res with ware, and by that meanes in
sailling, passed awaye by the measures
of the sea called Sirenes (in englishe mer
maidens) whē he had after his returne frō
Troye ones espied the smoke of his coun-
tree Itascha mounting into the aier out
of the chymneyes.

of the nyne Muses, and that thei had their abyding in a certain
Isle betwene Italie and Sicilie, and by the sweetnes of their
syngyng, thei allured passengers on the sea, and when thei had
them, slewe them. Wherfoze Ulysses returnyng frō Troye, to
Itascha his countree, stopped the eares of all his compaignes
with ware, and caused hymselfe to bee fast bound to the mast of
the shippe, and so escaped from the Sirenes, as Homerus wy-
teth. And the Sirenes for angre and sorowe that thei were so de-
spised, tumbleded headlong into the sea and do still remain there.

When he heard the dialogue of
Plato entituled Lysides, readē, oh lord
in heauc (saith he) how many lyes
the young manne forgeth on ine.
¶ Yet for that of his vumiltee and
lowelpnes he would not knowlege the
laudes and pzayses whiche Plato did at-
tribute vnto hym, ozels because he feig-
ned

bodpe, as he
would þ mōs
stres of þ sea.

The portes
fables saien þ
Sirenes, wer
these thre,
Parthenope,
Argia, & Leu-
colia, dought-
ters of the
floodde Iche-
lous, and of
Calliope one

100.

Socrates of
an hyblenne
of mind wold
not knowlege
the laudes &
pzaises that
Plato attri-
buted vnto
hym.

SOCRATES.

ned many thynges on Socrates in that dialogue.

101.

παρ' εαυτῶ

ἀναλίσσεται

Howe an ci-
uill houshāde
maye bozowe
money of him
selfe to gette
afozhande.

Magnum ue

atigall per-

simonia.

Good hous-
bandye is a
greate perely
revenue to an
householder.

102.

Archelaus ὁ
ἑταῖρος τῆς
Περδικκᾶς.

Unto Aeschines, who was soze op-
pressed w pouertee, he vbled to geue
waruyng and auise, that he the
said Aeschines should bozowe oꝝ take
vsurie of his owself, & mozeouer
shewed the wayes how, that was,
by abatynge of his sumptuous fare
at his table.

Accoꝝdyng to the pro-
uerbe: good housbandye and sparyng
in an hous, is a greate pence of perely
reuenues. The moſte readie waye to en-
crease a mannes richesse, is to abate of
his charges. And (as our englyſhe pꝛouers
be ſaieth) hous keepynge is a priue theef.

Beeyng asked concernynge Arche-
laus the ſoonne of Perdicca, who at y^e
season was eſtemed a veray va-
liaunt and hardie manne, whether
he iudged hym to bee in perfecte
bliſſe, oꝝ not: I cannot tell (ſaieth
he) I neuer had communication w
hym. And to the other partie then
ſayng, after that ſorte oꝝ maner
ye maye aſwell doubt of the kyng
of

of the persians whether he bee in y^e
state of perfectte felicitie, or not: yea
what els (as Socrates) forasmuche
as I knowe not how well learned
he is, or how good and how honest
he is. Socrates measured the blisse-
fulness of a māne by the veray true good
qualitees & vertues of the mynde. This
doeth Cicero repozte and cite in the fifth
booke of the Tusculane questions, out of
the dialogue of Plato entitleed Gorgias.

The state of
blissfulness
of a man con-
sisteth in the
vertues of y^e
mynde & not
in worldlye
thynges.

THE SAIYNGES OF ARISTIPPVS.



Next after the maister I
thynke moste congruente
to sette his own scolare, y^e
was bothe in age and tyme
first and in autoritee chief
of all the others; that is,
Aristippus: then whom, among all the
philosophiers, there hath not been any
one either of a more apte or readie and
prompte witte in conueighaunce or car-
rying of thynges, and more agreea-
ble to all maner states, sortes or faci-
ons of liuyng, or els in his saynges
more meritedeipted, within the bound-
es of honestee, or more pleasant. Al-
beit

Aristippus a
philosopher
of an excellēte
witte and of
singular dext-
eritee: y^e first
and chiefe of
of all the dis-
ciples of So-
crates. Who
taught phyl-
osophie for mo-
ney, as is a-
foresaid. The
disciples and
followers of A-
ristippus were
called after

ARISTIPPVS.

his tyme, Cyrenaici, because he came to Athens out of þ country.

I.

Between Aristippus & Diogenes was much good cocking and emulation.

Aristippus one of the court with Dionysius the Tyranne of Sicilie.

The countreyng of Aristippus and Diogenes.

best he seemeth not to haue shewed that holynesse of maners, and behauour in liuyng whiche all menne dooe honour and highly esteeme in Socrates.

Between Aristippus and Diogenes Cynike, there was much good cocking, & struyng, whether of them should wyne the spurres, & beare the belle, because they wer of two sondrye and in maner contrarie sectes, trades, or professions of liuyng. Diogenes called Aristippus the kynges hounde, because he was a dayly waiter, and gaue cōtynuall attendaunce in the Courte of Dionysius the Tyranne of Sicilie. Against whom Aristippus on the other syde vled to saye: If Diogenes could behaue hymself to bee familiare w kynges and dayly about them, he should not neede to eate rawe or grene herbes. Then Diogenes again countreyng, saied: If Aristippus had learned to bee contēted with rawe herbes, he should not neede to bee
the

the kynges hounde.

When he had on a tyme com-
maunded a pertrige to bee bought,
whiche he might not great vnder þ
pꝛice of fyftie drachmes þ is xvi. s.
viii. d. sterlyng, oꝛ there about, vnto
a certain perlonc detestlyng & cry-
ing abominacion on suche riotous
superfluitee oꝛ prodigal excesse in a
philosopher: why euē thou thyself (*¶*
Aristippus) if þ pꝛice of a pertrige wer
an halfpennie, wouldest not thou
bye of theim: when he had answered,
yes: And euē as muche & no
more doe I sette by a merke & fo-
wertie pens (saied *Aristippus*) as thou
doest by thy halfpennie. *¶* The
same thing that the other iudged to bee
an abominable pointe of riot, excesse, &
prodigalitee: the philosopher turned an
other waye, to the laude and pꝛayse of
despying money. For who so is by rea-
son of the costlinesse oꝛ high pꝛice feared
& driuē awaye fꝛō bying, the same dooeth
not sette litle by the meate, but setteth
muche by þ money. But to the estimaciō

2.

A Drachme
was about
þ value of a
grote ster-
lyng oꝛ some-
what more.

Aristippus de-
spised golde &
siluer.

Who so is
driuen fꝛō by-
ing, by reaso-
n of the hygh
pꝛice, setteth
not litle by þ
thyng, but set-
teth much by
the money.

f is

of

ARISTIPPVS.

A right philo-
sophier despi-
seth money.

of the philosophier, no whitte more in
balour wer fiftie drachmes, then to the
other feloe an half penie. Then Aristip-
pus beeyng in the desirefulnesse of that
cates, nothynge worse then þ other feloe,
in þ contēpte of money, was ferre better.

3. When Dionysius had brought
foorth the befoze hym, thzee beautiful
young damyselles of light conuer-
sacion, bidding hym to choose
one, whiche soeuer he would of the
thzee: Aristippus laied hāde on them
all, & tooke them to hym, sayng:
that Paris of Troie had found it a
thyng not a litle to his peine, þ of
three ladies, he gaue pzeemynence
to one, befoze the other twain.

When Eris,
þ goddess of
of strife & cō-
tencion, had
trilled along
þ table (wher
all the goddes
were at a
banquette as-
sembled) a
goldē aple w
this porsee
written on en-
grued about

And so he brought them all three
vnto the courte gates, and there tooke
his leue of them & suffred them to de-
parte, no lesse gēle, quicke and readie in
abandonng, then he had been afore in
embracng

it. Bee this geuen to the fairest. Iuno, Pallas, and Venus, all
thre claymed to haue the said aple. After muche stryng in pres-
sence and coumpaignie of all the goddes. In fine, Iuppiter
sent Mercurius with the same three goddesses and the aple, vnto
Paris the sonne of Priamus, then kynge of Troie,
who adiudged the aple vnto Venus, whiche Venus promysed
hym

hym in rewarde, that he should haue the fairest ladie that was on the earth of all mortall creatures, and that was Helena, the wife of Menelaus, then kynge of Lacedaemon, whom the saied Paris stole from his househonde, & conueighed to Troie And for his begoonne the battaill of Troie, wherof ensued not onely the utter destruction, extermynacion, and death of hym & of all his blood, but also the subuersion and desolacion of the noble citee of Troie, whiche the Grekes burned, not leauyng so muche as one house standyng.

Strato, or after other writers, Plac 4.

he saied to Aristippus: vnto thee onely is this gifte geuen, to weare bothe the shorte or cutted cape of a galaute & ruffleyng courtier, (whiche was called Chlamys) & also the syde robe or robe of homely and course cloth, suche as the beggerye philosophers & none els vsen to weare.

To Aristippus onely was geuen this gifte to bee bothe a galaute courtier, and also a sage philosopher.

The same thyng did the poete Horatius note when he saied.

Omnis Aristippum decuit color.

All coloures, and facions of a raye

Became onely Aristippus, allwaye.

In the courte of Dionysius he would daunce in purple and crymasyn silkes or beluettes, & sometymes he would weare a course pilche, matle, or cope down to the foote, but yet euermore haupng in mynde what, when, and how, best became him, &

Aristippus euermore considered and remembered his nestee & comelynesse.

ARISTIPPVS.

to dooe neither of these thynges other
wise then might stand with honestee, co:
metness and good faction.

5.
Aristipp^{us} toke
paciētly to be
spetten vpon
so þ he might
wⁱⁿne Dio:
nysius to the
studie of phy:
losophie.

Beeyng all berayed in the fa:
ce with the spettpng of Dionysius, he
tooke it veraye paciētly, & to them
that fumed at þ spitefull touche,
thus he saied. The fisher menne to
take a litle gougeon dooe abyde to
bee all embred with þ foule salte
water of the sea: and shoulde not I,
to take a great whale bee contēted
to bee spynckled with a litle spettle
of ones mouth? By the name of a
whale, notyng the kyng, whom he did all
that in hym laye, with his pacience to
allure vnto þ studie of philosophie. And
indeede no small vtilitee & benefite it is,
that groweth to comenweales by the sa:
pience and high knowlage of learned
p^{ri}nces.

No smal vti:
litee groweth
to comēwea:
les, by the sa:
pience of lear:
ned p^{ri}nces.

6. Beeyng asked what fruite he had
receiued of the studie of philoso:
phie: Marie (q^{ue} he) that I can to all
persones whatsoeuer thei bee talke
boldely, frankly, and plainly as
lyeth

The fruite of
philosophie is
that a manne
shall speake
plainly as ly:
eth i his hert.

lyeth in my mynde. **¶** For neither did he feare menne of power and autoritee, nor disdeigne inferiour persones of lowe degree, forasmuche as he had a mynde free and clere boide, aswel from hope, as from feare, he was no mannes dogbolte, ne in any mānes bondage, nor held by þe yea & nape of any persone contrarie to þe he thought in his own derte.

When certain persones did by þe waye of reproche cast in his teeth that he liued gentlemanlike and passyng deintyly, beeyng one that professed philosophie: If that wer a vice (saieth he) it should in no wise bee dooen in þe solemne feastes of the Goddes. **¶** For in thesame solemnities mēne bsen of a custome bothe to bee gayly & trimmely apparelled, and also to haue the mooste deyntie fare þe can bee gotten or dresed. And forasmuche as the Goddes been earnest enemies to all vices, thei would not bee appeaced, but rather stiered to wrathe & angre by suchemaner royaltee, if thesame contained any spiece of spynne or viciousnesse. Thus in deede he auoided & clene defeacted the cōtumelious checke, but he did not shewe what was best.

Aristippus feared no manne nor disdeigned any person.

note

7.

Aristippus loved gaye apparell & good fare.

Whether in gaye clothynge and in deintie fare bee any vice.

ARISTIPPVS.

8. Unto *Dionysius* deinaundyng of hym, what higg thyng was in the philosophers moze then in other menne, he saied: that if all lawes wer anulled & fordooen, yet would wee liue still after one maner rate.

Philosophers wold liue wel, though there wer no lawes.

To a philosopher, reason is a lawe.

The moſte parte of people is barred from offendyng, onely by preſcriptions of lawes, but a philosopher accouſteth and bleth reason in ſtede of lawes: not dooing that is byright & honeſt, becauſe the lawe hath ſo commaunded, nor reſtraining ſo deedes of myſchief, becauſe the lawe hath forbidden the ſame: but for that he knoweth the one to bee of it ſelf byright & honeſt, and the other of it ſelf to bee abhominable.

9. *Aristippus* and *Plato* bothe of theim wer awaiters in y^e court with *Dionysius*. But *Aristippus* abſteined not fro the pleaſures of the courte when thei came in his waye. *Plato* even in the middes of all ſuperfluities & exceſſe of y^e court endeououred to keepe a ſobze trade in all behalſes. Therefoze when *Plato* checked and rebuked *Aristippus* for that he was ſo

Plato & *Aristippus* bothe wer in courte with *Dionysius*.

so sweete mouthed, and drouned in the voluptuousnesse of high fare, he asked of Plato, what he thought of Dionysius, whether he seemed to bee an honest manne, or not, when he had aunswered, y he seemed to bee honest: And yet he (of Aristippus) li- ueth much more delycately then I dooe. ¶ Therefore nothyng leatteth, but that a māne bothe maye liue takyng his parte of good fare, and also liue well and vertuouly.

Unto Dionysius demaundyng how it chaunced, that the philosophers did frette and weare the threshhol- des of riche mennes houses, & not contrariwise, he saied: because the phylosophiers dooe knowe what thei wante, and the riche menne knowe not. ¶ The philosophers dooe knowe that without money, there is no liuyng, and therefore thei dꝛawe to suche persones as been hable to geue them, that thei haue neede of. That if y riche menne, did like well vnderstand & perceiue, that thei lacke and neede wise- dome

There is no- thyng to y cō- trarie, but y a manne maye liue, takyng parte of good fare, and yet liue vertu- ouly.

IO.

Why phylos- ophiers haū- ryche mennes houses & not cōtrariwise.

Without mo- ney there is no liuyng.

ARISTIPPVS.

nota
More miserable is the po-
uertye of the
mynde then of
the bodye.

Dome, thei woulde muche more haunt and
frede the dozes of the philosophers hou-
ses. For more miserable is the pouertye
of the mynde and soule, then of the bodye,
And so muche the more pieteously beg-
gered, and with extremitie of neede op-
pressed are the riche mēne: that thei dooe
not vnderstand, of how precious and
how necessarie a thyng thei bee destitute.

II.

What diffe-
rence there is
betwene the
learned & the
vnlarned.

nota
As an vnbro-
ken horse is
vnapt to dooe
any seruice, so
thei that bee
led by affec-
tions, are vn-
meete for all
cōpaignies &
sortes of li-
uyn.

Beeyng asked in what pointe y
learned diffreed frō the vnlarned:
in the same pointe (saith he) that
horses well broken, dooe diffre frō
the vnbroken. As an horse not yet
broken, is by reason of ignoraunce what
he should dooe, and of skittishenesse, no-
thyng apte, but all vntoward for any ble
or seruice to bee putte vnto: so he that is
forceably reuolued or violently leed with
affections, that is to saye: with the cor-
rupt mocions and sodain pangues or
passions of the mynde (whiche pan-
gues and affeccions or passions, nothyng
but onely philosophy, maistreeth and
subdueth) is vnapt and vnmeete for all
cōmpaignies and facions or sortes of
liuyn.

12.

When he resorted on a tyme to a
paramours hous of his, he percei-
ued

ged one of the young menne þ̄ wer
there p̄sente, to blushe as read as
fyre, as though it was a foule sha-
me for a phylosopher to sette his
foote in to any hous where bawde-
rie wer kepte: to hyin Aristippus tur-
ned, and saied: youngmanne, to en-
tre into suche a place as this, is no
shame at al, but not to bee hable to
go out again, in deede that is a
foule shame. ¶ He mened that it is
but a veniall and a pardonable mater, if
a manne dooe moderately vse the coun-
paigrie of women, not offendyng þ̄ lawe
But to bee a thyng worse: thie no perdone
oz forgeuenesse, if one bee as a bondser-
uaunt vnder the contynuall poke of epl:
thie pleasures of the bodie. This sayng
might in that worlde bee wel taken, whē
no tempozall lawe, nor ciuile ozdynasice
did forbidde mēne to counpaigrie w̄ bar-
lottes: but now besyde þ̄ wyttynes of ma-
kyng a ready excuse of his synne, there
is in it nothyng worthe laude oz prayse.
¶ And it was the sayng of a corrupte Gentile,
to whom the lawe of God was no parte of his
professio, and not of a Christian manne.

That excuse
of synne, that
maye seeme to
serue a Gen-
tile, maye not
serue a Chris-
tian man.

To a certain persone that had 13.
propounded

ARISTIPPVS.

Merely spo-
den.

nota

propounded an harde reedle, & was
veraye earnest to haue hym soyle
thesame, he saied: what thou foo-
lyshe feloe, wouldest thou haue me
to looce that thyng, which euē bee-
yng fast bounden setteth vs all
werke enough to dooe? He found
a merpe tope in the ambiguite, of þ word
loocynge, for þ greke woorde, λύειν, and
latin woorde, soluere, (whiche souneth in
englyshe to looce, or to vnbryn-
de) is indif-
ferente to soylng a doubtfull questid,
and to loocynge a māne or a beast, that is
fast bounden. And in deede it wer a foo-
lyshe pranke, to vnbryn-
de & looce a madde
manne, or a perillous beaste, whiche bee-
yng loosed would dooe the moze scathe
and myschief.

14.

Better it is to
bee a begger
then a manne
without lear-
nyng.

nota

It was a sayng of his, þ muche
better it is to bee a begger, then to
bee a manne without learnyng, for
that the one wanteth onely money,
and the other lacketh all pointes to
a manne belongyng. He is neuer
thelesse a manne that hath no money,
but he is no manne, that hath no maner
knowlage nor learnyng. And yet he that
wanteth

THE FYRST BOOKE.

wanteth money, beggeth of suche per-
sones as he meeteth withall, but he that
lacketh wisdom, is nothyng buisie in
askyng any manne to haue it on hym.

When he had many despiteous
woordes geuen hym of a certain
felow, he wot his wayes, & answered
not so much as one worde: but whē
the railer, the faster that he went
awaye came still & faster after hym
sayng: why rennest thou awaye?
Marie (saith he) because thou hast
power to speake railyng wordes,
& I to choose whether I will heare
them or not. **2** He did with a ne-
rape curte taunte, checke & reuke the
shameles face of the felow, whiche wher
as hymself tooke bpō hym free libertee &
autozitee to speake al that euer naught
was, would not graunte to an other at
lestwise so muche libertee, as to cōueigh
hymself out of p̄sence, and to leaue he-
arpyng euill. For this voise, why rennest
thou awaye? was, as it had been of a
manne layng to ones charge, and mak-
kyng a querele for some iniurie or tres-
passed turne doonen hnto hym.

A certain persone of rancour, 16.
malice

47.

Such psones
as lacke wis-
dom will not
seeke it.

15.

Whistm⁹ hee
was railed at
wēt his waye
and gaue not
a worde a-
gain to an-
swere.

nota.

To geue place
to a railer.

ARISTIPPVS.

Philosophi-
ers haunte &
houses of ry-
che menne, as
physicians
doen & hou-
ses of sicke
folkes.

Wisdomme is
defined to bee
knowledge
of thynges p-
teining to god
and manne, or
of thynges di-
uine & world-
ly, which thei
that had got-
ten were called
Sapientes, &
is, me of pfect
knowledge,
vertue, & ho-
nestie. For of
right knowe-
lage consequēt
ly ensueth ho-
nestie of life.

malice, & greete hatreded speakyng
against philosophers the worst
woordes that he had in his bealy,
among other thynges saied also, &
he might espye and see them euer-
more awaytyng, & as it wer layyng
siege at riche mennes gates. To
whom Aristippus saied: And the phy-
sicians to, bee contynuall resozters
to the houses of sicke folkes, & yet
is there no manne & would rather
choose to bee the sickemanne, then
to bee the physician. He did by
help and subtilly turne the checke to a
contrarie purpose. The philosophers
make muche preachyng of felicitie and
perfecte blisse, whiche thei dooe wholly
reserue & auouche to belong to a manne
of perfecte sapience onely, and to none
other, and yet thei bee dayly and hourelly
conuersaunte in riche mennes houses,
pollyng for somewhat at their handes,
wherby the feloe gathered that the ryche
menne are in a more blissefull state, then
the philosophers. But Aristippus inter-
preted & declared the philosophers chief-
ly for this entente and purpose to bee con-
tynuall resozters vnto richemenne, be-
cause

THE FIRST BOOKE.

cause the same beeyngthzough superfluitie oz excesse, and thzough delicious pleasures moze foolyshe, and moze corrupte then any other liuyng creatures, had moze neede of the pzeceptes and holosome lessons of sapience then any other persones. And a philosopher is the physician of myndes and solles diseased. And to conclude moze nere the state of blisse it is to bee the physician, then to bee the sicke manne: ergo &c.

On a tyme when he was in a shippe sayllyng towardes the Citie of Corinthus, and a tempeste beeyng sodenly arysen, made them euery mynute of an houre to looke when the shippe should synke & bee drowned, Aristippus waxed wanne of colour & pale as ashes for feare. One of y passyngers a grosse carle & souldyarlike feloe, & one y loued no philosophers, espiyng and markyng the same, as soone as the tempeste was laied again, begoonne proudely to cocke & crowe, sayng: why dooe ye philosophers, whiche are euer pzeachyng and teachyng that

48.

Riche menne are thzough excesse & delicious pleasures, moze foolyshe & moze corrupte then any others.

A philosopher is the physician of myndes diseased.

17.

Aristippus beeyng in ieopre die of death feared & waxed pale.

ARISTIPPVS.

that death is not to bee feared, yet neuerthelesse loke with pale faces by reason of feare in tyme of perill & leoperdie, and we beeyng menne vnlearned are in no feare at all?

A great difference betwene the soule of a philosopher and of a ver-lette.

Aristippus answered: Marie because thou and I dooe carke & feare for a soule or life of vnequal valour.

We feare not harmetaking of thynges of small valour.

Aulus Bellius addeth this to it, I feare perishing of the life of Aristippus, and thou fearest not leesyng the life of a knaue: whiche woordes yet for all that bee moze full of galle, then to bee conueniente for Aristippus, whose bybanitee & merieconceipted woordes are not of so popnaunte a sorte. We feare not the harmetaking of thynges of betay small valour, wherof cometh the latin prouerbe, Hydria in foribus. * A stene or a canne in the doore. For this respecte Aristippus found a merie tope, that the other feloe chaunged not colour: not for that he was of a better stomake & courage, or of moze hardinesse in tyme of perill, but because forasmuche as he was a feloe of no price, but a villain and a rascall, and had a mynde or soule clere boide of all bertue, it should haue been a small losse or none at all, if he had turned by his heles and perished

*Hydria in foribus.

A stene or a canne in the doore, is a prouerbe, by whiche Aristotle and other auncient writers, vled to signifie a thyng so vile & of so small

perished. A manne of pꝛofoude learnyng & highly endued with sapience, perisheth not, but to the soꝛe losse & dāmage of the commeweale.

valoure & no māne would attempte to purloyn or stele, or if any did, there wer no greate losse in it, soꝛasmuche as an other of like soꝛte might bee euery where gotten foꝛ an halfe peny or lesse mo-
ney. And because it was a thyng of so small pꝛice, if an yeaꝛthen pottle stooꝛde in a bodys dooꝛe, no theef or false knaue would snoop to take it vp, noꝛ set his mynde to conueigh it awaye. But outhes & perles w other like thynges, woen such feloes studie how to come by. As foꝛ a pitchaer euery bodye may without any feare of stealyng sette (if hym please) in the open strete. So writeth Plutarchus, that the byers whiche by theim selves wil cathe and take holde on eche bodys gowne, euery manne neglecteth and passeth by, but bynes and oliues no manne but despyreth and wil seeke foꝛ. Seneca also in his epistles writeth in this maner. Many persones dooe passe by thynges that lyen open, but foꝛ thynges lpyng hidden in secreete coꝛners, thei will make narrowe serche. Thynges curiously and suerly sealed, or faste locked vp, dooe saue to a theef, come steale me. It seemeth not woꝛthie takyng vp from the grounde, whatsoeuer lyeth abꝛode. And thynges lpyng open a bꝛeaker of houses will not foyle his handes withall: but to bꝛeake into secreete coꝛners, is sette all his mynde and desire.

To a certain persone makyng 18.
his vaunte, that he had veray good sight in soondꝛie facultees or disciplines, (as though he had learned, all that might bee learned,) Ari-
stippus saied: like as, not those per-
sones that eaten moste meate, and

ARISTIPPVS.

Varietee of
learnynge and
readynge by
uerse booke
maketh not a
learned man.

dooe by good digestion holde the
same again, bee in better helthe of
bodie, then suche as take that is
sufficiēte and no moze: euen so, not
thei that haue had moſte varietee
of readynge, but ſuche as haue read
thynges profitable are to bee ac-
coumpted good ſtudentes, & menne
of learnynge. ¶ He gaue a vengeable
chacke to thoſe perſones, who with trou-
bleous or inordi-ate and vnomeaſurable
readynge poze their throttes and beaſtes
thraſtynge full, and dooe not conueigh
vnto the botome of the mynde or herte
ſuche thynges as thei read to liue ther
after, but dooe onely laye it by & couche
it in the memorie, by reaſon wherof in
the ende, thei bee neither any thyng encrea-
ſed or ſtrengthened in cunnynge, nor yet any
thyng emended or bettered in their
liuynge.

19. A certain oratour had in a courte
of iuſtice made a plea in the deſe
of Ariſtippus beeyng there perſonally
arayned, & preuailed in the mater
of trauerſe. And when theſame
oratour, as auauncynge his arte of
rhetorike

rhetorike aboue philosophie, saied
 what good hath Socrates dooen the
 o Aristippus & This profite haue I
 gotten by Socrates (saied he again)
 that the oracion, whiche thou hast
 made in my defense and commen-
 dacion hath been true. The ora-
 tour had defended hym as beeyng a right
 honest manne, and innocete in the matter
 that was laied to his charge. And, that
 euer he was a manne of suche sorte, as
 he was by the oratour reported for, had
 been the acte of onely Socrates whose
 scholare he was in philosophie. It is no
 parte of an oratours playe, to make that
 a manne bee of perfecte honestee and ver-
 tue, but that he maye appere to the iud-
 ges to bee suche an one, although in ver-
 ray deede he bee not so. Then a thyng of
 muche moze excellencie it is, that the philo-
 sophier dooeth perfourme, then that the
 oratour can dooe.

Philosophie
 is of moze ex-
 cellent digni-
 tee then rhe-
 torike.

His daughter, beeyng named
 Areta, he brought vp and instructed
 with holsome doctrine & pceptes
 of vertue, accustomyng hir in all
 cases to refuse and renounce what

20.
 Areta the da-
 ughter of A-
 ristippus.

ARISTIPPVS.

Measure is
in al thynges
a treasure.

The chief ver-
tue in a wo-
man.

21.

What auan-
tage children
geatte by go-
yng to schole.

The faciō of
stage plaies
in olde tyme.

A pstone bodde
of learyng &
sufficient vt-
treauce, dis-
freth nothing
from a stone.

22.



soeuer passed the boundes of mea-
Dioctitee. ¶ Because in euerp thyng
measure is chief, and p:ncipall, and in a
woman it is a pointe of moste high ver-
tue to reule the sensuall lustes and ap-
petites.

To a certain persone demaun-
dyng in what behalfe his sonne
should at length bee the better, if
he should bestowe the labour and
cost to sette hym to schoole: though
nothyng els (said he) yet at lest wise
at Maye games and open sightes
there shall not one stone sette his
taile vpon an other. ¶ In olde
tyme the places, where open sightes and
shewes of games wher exhibited, wer
made circlewise round about with set-
tles oz benches of marble, staiser wise one
aboue an other, on whiche p people sate
and beheld the games and sightes. And a
stone, thei commely called. ¶ Euen as we
also dooe) a feloe p had neither learyng
noz good vtcreauce of tounge.

A certain manne was in hande
with Aristippus, to take his sonne to
schoole to hym, but when the phi-
losophier

THE FIRST BOOKE.

51.

philosophier required in rewarde for
his peines of teachyng, fīue hun-
dred drachmes  (whiche was aboute the
summe of eight poundes sterlyng.) The o-
ther partte beeyng cleene discour-
aged with the greatnesse of the
pryce, saied: for lesse money or bet-
ter cheape then so, myght I bye a
bondeman, that should dooe me
tall and hable seruice: But here
now (¶ Aristippus) thou shalt haue
twain.  His menyng was, that with
thesame summe of money whiche wasto
bee paid for one bondeman, he should
purchase bothe a philosophier & should
stand hym in good steede, and also a sōne
obediente to his father. He did feactely
checke the iudgemente of the commē peo-
ple, who in no behalfe are greater haines
and niggardes of their purse, then in pro-
uidyng to haue their children well and
vertuously brought vp in learnyng and
maners, and dooe bestowe moze coste on
kepyng or dresyng their horses, then on
the good guydyng and orderyng of their
sonnes and daughters.

The peines
of teachyng
is woorthie
great wages.

Moste parte
of mēne geue
moore wages
to their horse
keepers, then
to the good
bryngers vp
of their chil-
dren in leas-
nyng and ver-
tue.

Beeyng reproued for y he was 23.

g iii ataker

ARISTIPPVS.

Why Aristippus took money of rich folkes.

The due and right vse of money.

Aristippus did not spend money, but vpon thynges necessarie.

a taker of money of his frendes, he saied, y he dyd not take any suche money to the entente and purpose, to conuerte it to his owne vse and commoditee, but that thei might learne vpon what thynges money ought to bee bestowed. ¶ For the moſte parte of riche folkes caſteth away their money, either vpon hoſtes, or on buſie and ſumptuous buildynges, or els other ryottous wayes: wheras it ought to bee geuen in almes to good and honeſt menne, if the ſame bee in neede. Yea and a manne maye an other waye alſo vnderſtand & applye this ſayng. Aristippus did not ſpend any money, but on thinges for his liuyng neceſſarie, and therfore he tooke rewardes of richemen, to declare plainly vnto the ſame the right waye to applye it to good vſes, and that could he not dooe, oneleſſe thei had found vnto his handes wherewithall to dooe it: as he that hath an earneſt deſire to learne the ſeacte of wrytyng, ſyndeth and deliuereth papyr, penne & ynke to the partie that ſhall teache hym.

24.

To a feloe laiying vnto hym in y waye of reproche, that in a cauſe
to

to his owne persone apperteyning
he had with money hyered y^e helpe
of an oratour to pleade for hym at
the barre, he saied: why, that is not
so greate a woondze, for when I
would haue any supper d^eressed too,

I hyer a cooke. ¶ The other parties
mynde was, that it should appere y^e ora-
tour to bee of moze excellēcie or dignitee
then y^e philosopher, for this point, be-
cause y^e philosopher gaue money to haue
his helpe, & he turned it clene cōtrarie, no
tyfying hym to bee y^e inferiour & of lesse
dignitee, y^e is hyered. For the office of an
oratour, or a manne of lawe. is of a moze
basse sorte, thē to become a philosopher.

A philosopher
er to bee of
moze excellen-
cie and digni-
tee, then an
oratour.

He was on a tyme bidden this &
that to talke out of his bookes of 25.
philosophie. And when Dionysius
woondzeous earnestly and instā-
tely required hym therūto, beeyng
at that tyme veray ciuill willyng &
loth to medle, he saied: It is a foud
& a mad thyng, if ye desire me some
what to saye in philosophie, and
yet yourselfe will teache me & ap-
g iiii point


ARISTIPPVS.

pointe when my moſte oportunitie
 & occaſiō is to ſpeake. ¶ He mened
 that one of the chief pointes to a philoſo-
 ſophier belongyng, is euē this, to knowe
 what tymes it is moſte meete to ſpeake,
 and when not to ſpeake. But he that ma-
 keth requeſte to heare any one thyng oꝝ
 ocher out of philoſophie, declareth that
 he would learne philoſophie of the phi-
 loſophier. On the other ſide again, he ſh
 would conſtreigne a manne to ſpeake
 whether he bee diſpoſed oꝝ no, ſembleth
 & pꝛetendeth to bee maiſter oꝝ ſuperiour
 in learnyng to the philoſophier ſelf, in ſ
 he taketh bpō hym to haue better knowe-
 lage of the due and cōueniente tyme whē
 to ſpeake, then the veray philoſophier in-
 dede. The kyng beeyng foꝝ this an-
 ſwere of Ariſtippus in an high fume
 cōmaūded hym to ſitte in y loweſt
 place of al, at the table. Ariſtippus in
 this caſe nothyng diſcōtēted, ſaid
 in this maner: Sir kyng it is your
 pleaſure (I perceiue) to nobilitate
 this place & to make it honozable.
 ¶ Signifyng not y place to make the
 mā of leſſe dignitee, but of y wor-
 thyneſſe of the perſone much honoure
 to redounde and growe vnto the place.

A certain

The philoſo-
 phier ſelf, beſt
 knoweth whē
 to ſpeake and
 when not.

Not the lowe
 place maketh
 the manne of
 leſſe dignitee,
 but of y wor-
 thyneſſe of y
 perſone much
 honoure gro-
 weth to the
 place.

A certain feloe standyng highly well in his own conceipte for his cunnyng in swymmyng, Aristippus could not abyde. And arte thou not ashamed, saith he, with suche a saucy and presumptuous bragge to boiste thyself of those thynges whiche been naturall properties of the Dolphin fishes? 

It had been more pteatie and feacte, if he had saied, of frogues. It is comely for a manne to glozie and bragge of suche thynges, as bee naturall for a manne onely to dooe. And nothyng is more aggreable with y nature of mane, then to excelle in reason, wisdom, and discretion. There is no manne so expert a swimmer, but that in this feacte & qualitee he is ferre passed & ouercomed of the dolphin fishes.

Swymme aboue the water, and they are delited in the melodious armonye of all musicall instrumentes. They beare notable loue towardes manne, in so muche that diuerse of them haue caried children about, & ouer the sea dayly of course & custome, as wee read in Cicero, in Plinius, in Aulus Gellius, & in other writers.

Beeyng asked in what thyng a manne of perfecte sapience diffreed from a man boide of all learnyng & knowelage. Send one of either
o:te

26.


It is a folishe thyng for a mane to boiste hymselfe of suche feactes as other thyngesca of their naturall properties do better then he.

The dolphin fishes haue a propriete to

27.

ARISTIPPVS.

Sozte naked, saith he, vnto menne
vknownen, and thou shalt see.

 He signified, that a manne indewed
with sapience, carryeth aboute to hym
wherewith to comend hym self and to bee
welcome vnto all maner persones in the
worlde. If therefore ye should send a
learned manne, and a persone vnlearn-
ned, either of them as naked as euer they
wer born, into a straunge countree, where
neither of them bothe haue any acquaint-
intaunce: the sapiente manne bytrepnge
& shewing forth his treasures of his high
knowelage and cunnynge, should anon
fynd and geat bothe money and frendes,
the other not hauyng a ragge to hang
about hym, should bee scorned & laughed
at, as a Iacke of bethleem, & should hard-
ly escape to perishe and dye for hougry.

What differ-
ence there is
betwene a lear-
ned manne &
a persone vn-
learned.

28.

Bolte of drin-
kyng, is vain

To a feloe making his bolte
he could drynke muche, and yet not
bee drunken: what great wondre is
it thou talkest of, saied Aristippus,
sens that euery mule and horse
dooeth the same?

29.

A certain persone lated vnto the
charge of Aristippus as a vice, that he
kepte compaignie with a comely
stroung

Stroumpette. Whome he confuted
with an induccion, suche as Socrates
commonly vsed, in maner as folow-
eth: Goo to, tel me this, dooest thou
thynke it to make any mater, whe-
ther a bodye take an hous, whiche
many haue inhabited, or els an
hous, whiche no manne hath afore
dwelled in? Whē he had saied that
it made no mater: What saied Ari-
stippus, doeth it any thyng force whe-
ther one bee a passinger and dooe
saill in a shippe that hath carryed a
greate nouēze aforesaynes, or els in
a shippe y^e hath carryed none: Whē
he had saied naye to that also: what
mater of force is it then, or he, whe-
ther a manne haue to dooe with a
womā, that hath bestowed hirselle
on many soondre persones afore,
or els vpon none at all. ¶ This say-
yng also might bee (as a thyng merly
spoken) accepted among theim, in whose
opinion simple fornicacion was not re-
kened for a synne.

When

ARISTIPPVS.

30. When he was taken vp and reproched of a feloe, because that being the disciple of Socrates, he was (contrarie to the vsage of Socrates) a taker of money for his teachyng of philosophie: I dooe that (q he) not without good cause why. For vnto my maister Socrates a greate noūbze of riche and welthie frēdes did send bothe wheate and wyne, of the whiche, his maner was to reserue a small porcion for his necessarie occupynge, and the residue to sende backe again. In deede he hadde to his stewardes, the greateste gentlemenne of all the Atheniens, and I haue none other stewart, but myne owne boundseruaunte Eutychedes whom I boughte with my money.

Why Aristippus was at a lacke of money for teachynge philosophie, more then Socrates was.

Eutychedes
seruaunte of
Aristippus.

He notified that he did sette euen as litle by money as did Socrates, but that Socrates had frēdes of more bountee. By this coloure might some persones excuse themselves euen now of dapes

THE FIRSR BOOKE.

55.

professyng outwardly in woozdes exce-
dyng greate contempte of golde and sil-
uer, wheras thei haue right good stoz-
e of money lpyng in the handes and custo-
die of their frendes, that fozenpers,
they had bounteous stewardes and pro-
ctours for all their necessarie stoz-
e of foode and blandzie, but that now-
the thei should make full many an hungry mele,
if thei had not a good summe of money
in one place or other laied vp in stoz-
e.

The excuse of
some psones
that in wooz-
des professen
contempte of
money, & yet
haue money
enough lpyng
in stoz-
e in the
hādes of their
frendes.

The reporte goeth that Aristippus
was a customer of one *Lais* a veray
notable mysluyng woman. For
whiche mater wheras he had a ve-
raye euil name abrode emong all
y people, to a feloe objectyng vnto
hym y beeyng a philosophier he
was at the becke & comaundemēte
of *Lais*. Naye marie (q he) *Lais* is at
my commaundemente, and not I
at the commaundemente of *Lais*.

31.

Aristippus a
customer of
Lais the har-
lotte.

Signifying that it was no mater of
dishonestee, now-
e and then to take plea-
sure: whiche at that season was thought
lawefull, but to bee as a bondeman, and
to bee wholly geuen therunto, woozthe
to

Lais was a
stroumpette
dwellynge in
Cozinthe, vnto
whom for his
excellent beau-
tie resorted
many riche lo-
uers, out of al
parties of the
countree of
Grece, but no
man had his
pleasur on his
except he gaue
his owne ac-
kyng whiche
was euer mo-
re a greate

ARISTIPPVS.

to bee rekeued in the noubre of thynges shamefull and abomynable.

32.

At an other season, to a feloe lapping to his rebuke, that he was ouer deintie of his mouthe and dyete, he did with this reason geue a stoppyng oyltre. Couldst not thyself (& he) fynd in thy herte to buye of the same kynd of meates or dishes & I dooe, if thou mightest haue theim for a dandyppatte? And when he, & would needes shewe hymself to bee a despiser of al delicates, had therunto answered, yes: Then dooe not I, saied Aristippus, so earnestely mynde or tēde sensualitee, as thou dooest auarice. For he would faine haue vsed as delicate fare as Aristippus, if it would haue come of free cost, or for a beray litle money. In the same wise dooen certain nacions lape vnto the Germans quaffyng, & to the englishe menne gourmaundyng & eatyng while & bealpe will hold, wheras there bee no greter raueners or gluttons in the worlde, then themselves, if at any tyme suche chaunce dooe fall, that they maye of free cost eat

and

Many & pretend the contempt of delicates would fare of & best if they might of free cost or for a litle money.

The Germans are noted of much dymyng, and the Englishe men of much eating.

THE FIRST BOOKE.

36.

and drinke theit fille. Then moze coue-
tous are those nacions, & not moze tēpe-
rate oz sobze of diete. Veray muche like
vnto this, it is: that I shewed of the per-
trige afore, in the seconde sayng of this
same Aristippus.

Couetousnes
ofte tymes be-
gulleth þe tra-
ipe.

The receiuer generall and trea-
sourer vnto Dionysius, named Simus, a
Phrygian boyn, shewed vnto Aristip-
pus his mainour place, beeyng in
euery corner veray neat and cleue,
yea euen the veraye flooze couered
& checkerwise set, throughout with
square pauyng stones of greate
pryce. Aristippus, when he had well
looked about and bewed euery
thyng, voided the spetle of his
mouth euen full in the bearde of Si-
mus: and to thesame Simus highly fu-
ming at the mater, he excused hym-
self by this colour, þe he could espye
no place ne thyng in al the whole
hous moze meete to receiue the fil-
thy dzeiuill oz spattreyng of the
mouth. Notyng thereby, that in þe
whole

33.

Simus þe res-
ceiuer general
and treasou-
rer to Dionys-
sius.

Aristipp⁹ loo-
ted on the ci-
uill fauoured
face of Sim⁹.

ARISTIPPVS.

The face
ought to bee
the most cleane
of al the par-
tes of the bo-
dye.

whole hous there was nothyng more
lothsome to behold, or more vnclene, the
the face of that barbarous feloe, whereas
that parte of a manne ought to bee moſte
cleane of all. Albeit this ſaiping is more
like to bee of ſome Cynike, the of Ariſtip-
pus, how ſo euer it is fathered on hym.

34.

Beeyng on a tyme delited with
a notable ſweete ſmelle, that was
about a delicate feloe, thus he ſaied
now a miſchief on y herres of theſe
naughtie & wretched muttonmoun-
gres that haue brought ſuche a ſin-
gulare good thyng as this, in flaū-
dze and infamie. ¶ Menyng, that
a great noundze of thynges of theim-
ſelves good, bee abandoned and reiected
from honeſt mennes occupieng, through
the faulte of other lewde perſones who
putte the ſame thynges to euill uſes.

Many good
thynges be re-
iected through
the faulte of
lewde perſons
uſyng yſame
naughtie.

35.

Ariſtip^{us} wi-
ſhed, to dye no
wurſe then
Socrates had
doen.

Beeyng asked the queſtion, how
Socrates ended his life: euen ſo as I
woulde wiſhe to dooe, ſaieth he.
¶ Menyng that ſuche dying is rather
to bee wiſhed for, the any kynde of life in
this tranſitozie worlde. Neither was it
poſſible for hym in fewer woordes to de-
ſcribe a more bliſſed maner of dying. The
pith

with of þe sayng consisteth in this pointe
that the philosophier answered an other
thyng, then the demaunder looked for.
The one asked his question of the kynde
of death, that is, whether he had dyed of
some sickenes, of a sword, by poison, or
by breakyng his necke by reasō of some
fall fro an high place: the other thynkyng
that water to bee of small force, answered
that he had made a blisset, a perfecte,
and a vertuous ende.

Polyænus þe sophiste beeyng entreed
into the hous of *Aristippus*, when he
espyed there, women gorgeously
apparellled, & a feast of high prou-
sion and furniture, begonne to re-
proue suche greate excesse in a phi-
losophier. *Aristippus* makynge as
though he had not marked that
chydynge, within a whyle said vnto
hym: maye ye fynd in your herte to
take peines at dyner here with vs
for this ones? when the other had
answered that he could bee con-
tented so to dooe with all his herte:
why fynd ye faulte at it then, q he?
for ye seeme not to reprove þe table

It forceth not
what kynde of
death we haue
so we dye ver-
teously.

Socrates
made a blisset
ende.

36.

Polyænus
a sophiste.

Many þe re-
proue dentye
fare & delicat-
tes, can well
fynd in their
hertes to take
parte of the
same.

þ

for

ARISTIPPVS.

To allow the
fare, & to bee
offended with
the cost of the
same, argueth
not a man so-
bze of diete,
but lothe to
spend money.

37.
Aristippus a
despyler of
golde and sil-
uer.

for the dentie fare, but for the cost
For if the feaste had for this pointe
misliked hym, that it was ouer delicate,
he would haue refused to bee one of the
gastes. And as for the ordeinaunce to al-
lowe, and with the charges of the same to
bee offended or discontented, semeth to
bee a pointe, not of one that abhorreth
excesse of meate and dzyinke, but of a nig-
garde, & of one that is lothe to spend any
money.

It is vneth beleueable that Bion
reporteth of hym, whē his seruaūte
bearyng money of his, as he tra-
uailled in a iourney, was overchar-
ged with the heaue burden of the
same, he saied: cast awaye the ouer-
plus, and carrie that thou mayest
with thyn ease.

Aristippus caste
his golde into
the sea.

38. Trauaillyng by sea on a certain
tyme, after that he had due know-
lage that y shippe belonged to py-
rates & rousers on the sea, he laied
abrode his golde, and begoonne to
tell it, & anon after suddainly leat
it fall ouer boorde into the sea for
the nons, & then gaue a great sigh,
sembleyng

sembleyng that it had fallen out of
his hande vnawares, and muche
against his wille. **29.** By this ingett
oz subtile deuise he found meanes to saue
his own life, when the mater and occasiō
why to kill hym oz to trye maisteries w
hym for his money was ones takē awaye
from þ pirates. Some wziters there bee,
that repozten hym to haue spoken these
woordes also. Better it is that all
this geare bee cast awaye by Aristip-
pus, then Aristippus to perishe and to
bee cast awaye for this geares sake.

Better þ mo-
ney bee caste
awaye by a
manne, then a
manne to bee
cast away for
moneys sake.

Unto Dionysius Demaūdyng why
Aristippus was come into Sicilie for
sakyng Socrates, he answered: Ma-
rie to þ ende that of suche thynges
as I haue, I maye geue you parte,
& of suche thynges as I haue not,
to take parte with you. **30.** There
been that repozten hym in this wise to
haue answered. When I wanted
sapience I resorted vnto Socrates, &
now because I want money, I am
come to your grace.

39.

Why Aristip-
pus left Soc-
rates & went
into Sicilie.

Aristippus vnto Plato chydng with **40.**
h it hym

ARISTIPPVS.

Aristipp^s chid-
den of Plato
for buyng di-
uerse cates at
ones, what
he answered.

Plato loued
money, better
then Aristip-
pus loued
good fare.

In the.ii.in p
bil. and in p
xxii. sayn-
ges of Aristip-
pus.

41.

⚡ Aegina,
was a good-
lye cytee ad-
iacente vnto
Peloponnesus
not ferre fro
the hauens
mouth, called
Pyraeus, & it
stode euen di-
rectly against
the countree of
Attica, & ther-
fore was of a
certain Athe-

hym for he had bought a greate
Deale of fishe for one dyner, he aun-
swered, that he had bought it all
for an halfpenie. And when Plato
had thus sated: of that price euen I
myself could haue found in my herte
to haue bought it: ye see then o Plato,
& Aristippus, that, not I am gredie to
to haue plentee and varietee of son-
drie cates, but yourself to beare
greate loue to money. 2^d Certain
saynges muche like vnto this been a-
fore recited.

The same manne in the citie of
⚡ Aegina at the solemne feastes of
*Neptunus, had to dooe with † Phryne
a mysliuyng woman there. And
when a feloe had cast hym in y^e nose
he gaue so large money to suche
a naughtie drabbe, who sticked not
to leat beggerie Diogenes the Cynike
to haue parte of hir bodie: Aristip-
pus in this maner answered: I
geue hir money and many other
gave

THE FIRST BOOKE.

59.

gaye good thynges , to haue my pleasure on hir for myn own parte, and not to thentete, that nomanne els should.

This is left in wrytyng of þe said Phryne, þe although she was a passyng fair womā, yet was she as comen as the carte waye, on who soeuer came, without preferring or choyce of this manne, or that manne, whether thei wer riche, or poore, shewyng hir self disdain full and coye to wardes no persone, come who would. To this had þe poete Horatius respecte in thus sayng.

Me libertina, nec uno cōtēta Phryne macerat
I frette and peine with burnyng loue
Of Phryne, who this other daye
Out of hir bondeship did remoue,
And now is comen, as carte waye.

Oys the sister and wife of the same Saturnus. They so diuided the regions, that Iuppiter should haue vnder his dominion, the high countrees, Pluto the lower countrees, and Neptunus the Isles and the seaes. Wherof the poetes haue feigned Iuppiter to bee the God of heauen, Pluto of helle, and Neptunus of the waters. In honoure of Neptunus were perely celebrat in the Isle or towne of Regina, certain solemnities, whiche wer called Neptunalia, of Neptunus his name, and by another name Salatia of Salum, the sea.

Phryne was an harlotte of excellentie beautie, but so comen that she refused none, whatsoeuer he were: and (as occasion serued for his mercate) she customably resorted to all places, where

mens called Lippitudo Attica. þe is the bleryng of Attica. For the goodlynes of Regina dyd muche disgrace þe beautie of Attica, and did, as ye woulde saye: drowne it.

Some geue þe name of Regina to the whole Isle.

* Neptunus Iuppiter and Pluto, were three brethren and soones of Saturnus gotten vpon

ARISTIPPVS.

any solēnities of sacres or martes, or any other occasion of great haunte and refozte was. Albeest hir moste dwelling was in the citee of Athens. He is muche mencioned, not onely in the poetes and historiographers, but also in sondrie places of this present worke.

42.

Aristippus rebuked of Diogenes, for keepinge companye with Phryne the harlotte.

Diogenes in this maner rebuked Aristippus for hauyng to dooe with Phryne: O Aristippus, thou arte a great medleer with this woman, beeyng a stewed stroumpette, and therfore either playe the doggue as I dooe, or els leaue suche factons, as thou dooest vse. Aristippus by inducciō in this wise shifed him of. Diogenes seeth meth it vnto the a thyng to bee abhorred, that a man should dwell in an hous, which others afozetymes haue inhabited: when he had saied no: what (saieyth Aristippus) is it shame to saill in a shippe, that hath afozetymes carryed a greate nombre moo: when that also he had denyed to stand against reason: why then dooest thou suppose it to bee vnreasonable, q he, to toyne with a woman, of whom a greate nombre

bje

bye of persones haue tofoze had
their pleasure? This is aboue men-

cioned, sayng that Athenaeus dooeth in
this maner and fourme tell the tale.

Afoze in the
xxii. sayng.
Athenaeus, a
greke histori-
ographer.

When he had lost a woondze full
pleasaunt Mainour place with all
the appurtenaunces, vnto a certain
persone earnestly lamentyng the-
same his pietous chaunce, he saied:
what, dooest thou not knowe well
enough, I haue but one litle pooze
hous with a small piece of lande to
it, and that I haue yet three whole
lordshippes leaste: when the other
partie had theretoo graunted, he
saied: why dooe we not then rather
lamente thy case? Menyng I it
had been an vnwise parte of hym rather
to take sozowe for I that he had lost, the
ioye & coumforte of that that was leaste.

43.

Ariskippus a
man of good
possessions &
landes.


When a man
hath lost any
parte of his
substaunce, he
shoulde take
coumforte of
that, that is
leaste.


To one that by the waye of op-
posyng hym asked this question,
art thou euery where? I leese no
freite money then, or he, or I spend
no freite money in waste if I bee in
h iiii euery


44.

ARISTIPPVS.

Whether one
and the same
bodye may be
in sondrie pla
ces at ones.

every place.  Aristippus is a mocke
alone wiped awape the sophistical ques
tion, whether one & the same bodye maye
at one tyme bee in diuerse or soundrie
places at ones. When he answered, that
so beeyng, there was no perill of leesyng
his freite money or of spendyng freite
money in waste. For he leeseeth his freite
money, who, when he hath paid his mo
ney, is not carryed thither as his desire
is. It maye, by leauyng out the negaciō,
bee taken in this sense also. Then haue I
in my dayes lost some freite money, or
then haue I spent in waste and haue lost
muche good money geuen hereto fore for
freite or hote byere.

 As though he should haue said: if one bo
dye maye bee in moō places then one at ones, I
haue many a tyme in my dayes paid money in
vain, and haue like a foole spent money in waste,
to bee carryed ouer sea in a shippe from one place
to an other, forasmuche as I was there already
before I came.

 The menyng and sense of the woordes of Ari
stippus in so sayng, (as I vnder the correction
of Erasmus take it) was: I leese no freite money
thē &c. I caste awaye no freite money then &c. that
is, I spend no freite money then &c. For he leeseeth
his money that spenderth, when he hath no maner
neede nor occasion to spend it. And he that is al
readye in euery place where he would bee, nedeth
not to spende money to bee carryed thither. As if
he should haue said to the feloe: If one bodye
maye bee in all places at ones, thou mayest bee al
sured

THE FIRST BOOKE.

61.


sured, I would not bee so madde as to geue freite money, when I wer disposed to take chippingg & to go ouersea from one place to an other.

Beeyng confounded and made blanke in a disputaciō of a certain feloe y^e was lauce & p^resumptuous, but the same a furious rageyng feloe, of no moze witte then a beaste: whē he sawe hym hoppe & fette his gambaudes for ioye, and swellng in pride by reason of that victorie. In dede, & he, I goo awaye confounded, but yet like to sleepe this night moze sweetely and soundely, then thyself, that hast putte me to this blanke.

45.

Aristipp⁹ was nothyng greeued to take a blanke in disputation.

Unw^rathfully spoken.

Helicon of the toune of  Cysicus a philosophier in Plato his tyme had prognosticate y^e eclipse of y^e sonne: who, after that it had chaunced accordyng to his prognostication, had of Dionysius a talente of siluer in rewarde. Then saied Aristippus to y^e reste of the philosophiers: I also haue

46.

Helicon Cysicus a philosophier of Athenes excelling in all the mathematical sciencies, in the same tyme when Plato was.

ARISTIPPVS.

haue a right woondzeous thyng &
I could prophecie. Thei hartely
desirynge hym thesame to vtter: I
prophecie (& he) that Plato and Dio-
nysius wil ere many dayes to an ende
bryake a strawe betwene theim.

Dionysius of-
fended wth
Plato, longe
ere he would
shewe it out-
wardly.

For he had already perceiued & kyng
now a good while to keepe his mynde se-
crete, and to dissemble his angre and dis-
pleasure conceiued against Plato.

Cyzicus or **Cyzicum**, an Isle in Propontis, hauyng a waye
to the main lande by two bridges, & hauyng also a cite of the
same name, with walles, castelles and toures of marble stone as
faire & goodly as myght bee, & in largenesse, coupace & amplitude
hable to compare with the chief citees in all Asia. It was so na-
med, by one Cyzicus sometyme kyng there, whome Jason vn-
awares slewe. It was also a citee of greate power, and indiffe-
rently sette, either for peace or warre.

A talente of siluer, the frenche enterpreter folowynge Budaeus
dooth translate, sixe hundred crownes, whiche after the rate of
fowerteen grotes the crowne, ammounteth to the summe of one
hundred and fourtie poundes of our currant money.

47. He saied, this in the maners and
facions of menne to bee the wurst
thyng that was possible to bee, that
in publique sales thei dooe nar-
rowely serche pottes and pannes
ere thei wil bye theim, and wil not
serche and examyn the life of suche
persones

Frēdes ought
to bee tryed
ere thei be re-
ceiued into fa-
miliaritee.

persones as thei matche to theim-
selves in frendship, and entiere fa-
miliaritee. And yet a muche higher
utilitee and profite redoundeth to a māne
of feithfull frēdes, then of pottes & pan-
nes: and a muche greater losse and disa-
uantage excepte he choose of the right
sorte, suche as should bee.

A great disa-
uantage yf a
mannechoose
not his frend-
des of the best
sorte.

When Dionysius at a bāquette had
cōmanded that all the cōmpai-
gnie should addresse theimselfes to
maske etche man in purple. And
purple in those dayes was for the wea-
ryng of none but kynges & princes, wher
now it is cōmunely taken bp with euery
sowter & cobbler. Plato refused to dooe
it, recityng for his purpose these
metre verses out of some tragedie.

48.

Purple in old
tyme was for
the wearyng
of none, but
kynges and
princes.

Plato refu-
sed to daunce
in purple at
request of Di-
onysius.

οὐκ ἄρ' ἀνναίμην θῆλυρ' ἐνδύναϊ σολῆν
ἀρῆν τεφύκας, καὶ γένος ἐξ ἄρ' ἐνθ.
My herte abhorreth, that I should so
In a womannes kirtle, myself disguise,
Bee yng a manne, and be gotten to
Of a mannes prosapie, in manly wise.

To bee dis-
guised in wo-
mannes clo-
thyng, is un-
fytte for a mā.

But Aristippus made no courtesie at
the mater, but beeyng dressed in
purple

Aristippus re-
fused not to
daunce in pur-
ple

ARISTIPPVS.

ple at the bid-
dyng of Dio
nysius.

purple, and readie to goo to daun-
cyng, he pronounced these verses
without any studie soodainly.

Καὶ γὰρ ἐν βακχεύμασι

Ὁ υἱὸς ὁ σάφρων οὐ διαφθερῆσεται.

Nothing cā
corrupte a
mynd wholly
dedicate to
vertue.

Euē emiddes, the furious rageing
Of sacrifice dooen, to the God Bacchus,
A minde, wholly addicte, to sobre living
Wil not bee corrupt, ne made vicious.


49. As he was makynge suite and in-
tercession on a tyme to Dionysius in
the behalfe and fauour of a frende
of his, & the kyng would not heare
his suite and petition, Aristippus fal-
lyng down flatte on the grounde
befoze hym, begoonne to embrace
and kisse the kynges feete, and by
y meanes at last obtained his pur-
pose & requeste. And when certain
persones reproued the same facte of
his, as moze vile & moze hūble then
was comly for a philosophier I am
not in y blame, q he, but Dionysius,
whiche hath his eares standyng in
his

Wittely spo-
ken.

Dionysius had
his eares in
his feete.

THE FYRST BOOKE.

63.

his feete.  A witte like pꝛoꝓte & rea-
dy at all assayes, as well to dooe, as also
to excuse any thyng whatsoeuer it wer.


Aristippus a
man of a pas-
syng readye
witte, as well
to dooe as to
excuse any
thyng.

50.

Artaphernes
leuetenaūt ge-
nerall in Asia
vnder ꝑ kyng
of the Persis-
ans.

Aristippus a-
rested in Asia
by Artapher-
nes.

Aristip. stood
in dyede of no
mane luyng.

In the countree of Asia he was
attached by Artaphernes the high ca-
pitain, oꝝ leuetenaūt general there,
vnder ꝑ kyng of the Persians. And at
thesame pꝛesent season, whē one de-
maūded of hym, whether euē there
also his old accustomed stoutenesse
of herte failled him no moze then it
had been wont to do. Folythe dawne
ꝑ he, as though I haue at any time
in al my life beē, of a better courage
oꝝ stomake, then euē at this pꝛesent
houre, ꝑ I must speke to Artaphernes.
 Accaply this thyng by the benefite
of philosophie was roted in hym, that he
stood in dyede of no manne luyng, but
would bee frāke and free with euerie per-
sone to save his mynde.

Those persones, who beeyng
furnished with the liberall studies
of humanitee and of the tounge,
did slouthfully neglecte the studie
of philosophie morall, he likened to
the

51

Duche as bee-
yng furnished
with other di-
sciplines, do
neglect morall
philosophie,
are lyke the

ARISTIPPVS.

woers of Penelope.

Penelope the daughter not of Icarus, but of Icarus, & the wife of Ulysses: who duringe the absence of hir husband tenne yeares, byng awaye at the battaill of Troie, and other tene yeares wandringe on the seas, ere he coulde geatte home into his countree of Ithaca, kepte herself chaste and true wife vnto the same Ulysses.

And where she had mooste ympoxtune, and the same contynuall suite made vnto hir, by many ioply ruffling woers, to haue hir in marriage, she dioue them of all by this colour, that she had a lounie of lync cloth in weaupng, whiche beeyng ones fynyshed she would geue vnto hir woers a determinate and a fynall answer. Then vsed she this policie, to vnweaue in the night as muche werke, as she had made by in the daye before. By reason wherof diuerse of the gentlemenne that wooed hir, beeyng with their long suite werped and tyred, fell in hande to haue wanton conuersacion with Melanthon & Polydora hir handmaydens, as vtterly despairyng that euer they should achue to the obtaynyng of Penelope herselfe.

For mozal philosophie was to them, that diuinites and holy

scrip

the woers of Penelope. For they entreed loue with Melanthon & with Polydora beeyng hir handmaidens, and conceiued hope sooner to obtain all the worlde besides, then marriage of the ladie hir self. His menynge was, that if liberal sciencies been, as it wer, the handmaidens of mozal philosophie, whiche mozal philosophie is with the first of all to be putte in bye, and for whose respecte and cause all the other disciplines are learned. A muche like thyng Aristo * also is reported to haue saied of Ulysses, who when he was descended to hell the said Aristo affermeth that he talked familiarly with all the other colles there for the mooste parte, saupng that he could not so muche as ones come to the sight of the queene herselfe.

scriptures are to vs Christian menne.

* This Aristo was a philosopher, and was called in maner as by a surname, Scepticus, because he was altogether occupied in considering & serchyng the state of humain thynges. He was borne in the Isle of Coos, albeit some saye he was Chius, and was scholare (as some wryters saien) to zeno, the first autour & bynget vp of the Stoikes secte, after some wryters, he was a Peripatetike, that is, of Aristoteles his secte. But as cōcernyng philosophie, as well morall as naturall, his determinacions and doctrine is of al the aunciente good wryters rejoyued and bitterly condemned as naught. For by his opinion all thynges are in difference, & no diuersitee betwene beeyng in perfecte good health and in extreme sickenes, and so of other thynges. Wherefore his doctrine was disallowed of all menne, as testifieth Cicero in the prohemie of the offices and in his werke, de finibus bonorum et malorum. Ther was also another Aristo father vnto Plato.

To one demaūdyng what thynges wer moſte requisite & necessarie to bee learned of young folkes, he saied: the same þ̄ maye dooe them best seruiſe when thei ſhal bee at þ̄ ful mannes ſtate. ¶ This ſaiyng is aſcribed to others alſo beſides Ariſtippus. The p̄ncipall beſt thynges are euē at þ̄ firſt begynnynge to bee learned, nei- ther the tendze and vnbzoken yowngth, whiche is of it ſelf moſte apte to learne, is to bee ſoꝛe poſſeſſed with thynges ſuperfluouſ.

52. What thynges are moſte requisite to be learned of youngfolkes.

The p̄ncipal beſt thynges, are euē with the firſt to be learned. Younge age moſte apte to learne.

After that Ariſtippus had gathered together greate gooddes and ſubſtaunce

53.

ARISTIPPVS

Aristippus gathered together much riches.

stance of money, and Socrates hauyng conceiued greate meruail therof, saied: howe hast þ come by so much riches: howe haue yecome by so litle, q he again? For he thought it a thyng no lesse worthe admiration, that Socrates beeyng a philosopher of so greate estimacion, & hauyng suche greate frendes, should bee poore, the that hymself should bee riche.

54.

Wittely and feately spoken

To a certain comenwoman saiyng: I am with childe by you **Aristippus**: that can ye not for a suetic knowe (q he again) any more then gooyng on thornes standyng as thicke as is possible one by another, ye maye truly auouche this thorne it is, that hath pricked me.

55.

Aristippus cast of his sonne, and leat hym renne at cōgers.

A certain persone openly blamyng hym, þ he did in suche wyle exile, cast of, and leat renne at all auentures his soonne, as if the same had neuer been begotten by hym, he saied: dooe we not cast awaye from vs, as ferre as wee can, bothe

bothe flegme and spettle, & also
lyce, with other vermyne bzedynge
of our owne bodyes, as thynges.
seruynge to no good vlene purpose?

¶ He mened theim not woozthie to bee
accounted for a mannes sonnes, that
had noo thyng els wherwith to shewe
themselves woozthie the fauour of their
parētes, but onely that thei wer of theim
begotten and brought into this worlde.
So the olde manne in the comedie saith.

*Ego te meū dici tantisper uolo, dum id quod
te dignum est facias.

Solō ge no lenger, thou shalt my sonne bee.
As thou behauest thyself, with honestee.

¶ When Dionysius had geuen in re-
warde, vnto Aristippus money, & vnto
Plato bookes, Aristippus beeyng chec-
ked of a certain persone, as one
whose mynde was more on his half
penie, then Plato had sette his: what
mater maketh that, & he, I had
neede of money, & Plato of bookes.

¶ Menynge, that neither of theim bothe
was blame wo:thie to take þ thyng whi-
che might best serue his purpose: & for of
likelghood Dionysius had put either of theim

¶ Menne maye
iustely refuse
those sonnes,
in whiche is
no grace at al.

*The wordes
of Menedem⁹
to his sonne,
Clinia in the
thied comedie
of Terence.

Dionysius
gaue in re-
ward, to Ari-
stippus mo-
ney, & to Pla-
to bookes.

ARISTIPPVS.

is the choise, whether thei would haue money,
or bookes.

57.

Dionysius
would call
Aristippus
foole, & all
to naught.

The playne
speaking of
a philosophi-
er, no mā can
well allow.

Sapience is
not geuen by
fortune.

Beeyng asked for what cause Dio-
nysius did in such wise cal hym foole
and all to naught, for the veraye
same cause (q he) that other folkes
dooen. Menyng the plaine & franke
speaking of a philosophier to bee coun-
treous and hatefull to all persones, and
therefore no meruail to bee, if the kyng
might stull abyde it: all bndze one toge-
ther intimatynge the kynges iudgemente
nothyng to diffe from the iudgemente
of the gosse multitude, for that fortune
doeth not conferre the endewement of
gifte of sapience.

58.

A philosophi-
er is neuer in
extreme penur-
tie.

He asked of Dionysius at a tyme
by the waye of petition a talente.
And when the kyng haupng gottē
an occasion to cōfound hym by his
owne woozdes, & to cast hym in his
owne turne, saied: diddest not thou
openly asserme, and saye that a phi-
losophier is neuer in penurie or ex-
treme neede: well, geue me the ta-
lente (q he) & then wee shall after-
ward reason of that mater, when he
had

had receiued þ money: And was it
not well and truely saied of me, q
he, that a philosophier is neuer in
extremitee of neede? ⁊ That per-
sone is not in extreme penurie, who at all
tymes of neede is assured where to re-
ceiue, and to haue enough.

He is not in
penurie, who
at al tymes of
neede is assu-
red where to
haue enough.

Unto Dionysius recityng out of a 59.
tragedie of Sophocles, these twoo
litle verses.

Πρὸς τὸν τύραννον ὃς τις ἐμπορεύεται
κείνου· σὶ δ' ἄλ' αὖ, καὶ ἐλεύθερος μὲν.

Whoso a Tyrannes courte, dooeth haunt.

There to bee a continuall dweller,

Is unto thesame, a bondeseruaunte.

Though he wer no bond mā, ere he came ther:

Aristippus aūswered onely a syllable

or twaine of the later verse corre-
cted in this maner.

Οὐκ ἐσὶ δ' ἄλ' αὖ, καὶ ἐλεύθερος μὲν.

Is not to thesame a bondeseruaunte.

If he wer no bondeman, ere he came there.

⁊ Signifying none to bee free and
out of bondage in deede, excepte whose
veraye mynde & herte, philosophie hath
i ii deliuered

A free mynde
is euer when
free.

ARISTIPPVS.

True libertee
pertaineth to
þ mynde more
then to birth.

deliuered discharged & made free bothe
from hope & feare, for to bee a free manne
outright, it is not enough, to haue been
bozn in freedom, or out of seruitude &
bondage. Some wryters ascriben this
sayng vnto Plato.

60.

A breache of
loue betwene
Aristippus &
Aeschines.

When betwene Aristippus & Aeschi-
nes, had befallen a litle distaunce &
breache of loue, and a certain feloe
had saied, where is now that your
greate high frendship become? It
sleepeth, & he, but I shal awaken it
and raise it vp again.

A small vari-
aunce dooeth
commonly, by
reason of si-
lence growe to
a scabbe of o-
pen enmittee.

Herupon
Aristippus by reason of this seasonable,
or oportune and plain speaking of the
said feloe, with a tryce ended all þ strife
and made all well again. To the intent
that the soze might not by reason of
silence growe to an open scabbe, (as
mooste comenly it dooeth) he of his
owne voluntarie wille came vnto
Aeschines, and saied in this maner:
Shall not wee twoo, euen now out
of hande bee at one again as good
frendes as euer wee wer, and ceasse
thus to playe þ childzen: or els shall
wee

wee rather tarye vntil we shall min-
nistrer to iestyng knaues mater to
pate and tangle of vs twain on y
ale benche? To whom when Aeschines
had made aũswer, that he would
w all his herte bee reconciled & full
agreed. Then, yet remembre, (¶ Ari-
stippus,) that I beeyng the elder and
the moze aunciente persone of the
twain, haue come and sought on y
first. Then said Aeschines: of a veray
truthe thou art a greate dele moze
perfecte honest manne then I am,
foz of me begoonne all this our fal-
lyng out, and of the to haue a per-
fecte atonement. ¶ By this meanes
they wer reconciled of newe, and as good
loue and frēdship betwene them as euer
there had been tofoze.

Aristipp⁹ beeyng the elder manne, offered first to bee agreed with Aeschines.

At a certain season saillyng in y
campaigntie of three or fower of
his own countreemenne or neigh-
bours, he was cast on lāde by ship-
wrecke. And when he had on the
landes espyed the priente of ma-
i iii thematicall

61.

Aristipp⁹ saillyng to Rhodus, was cast on lande by shipwrecke,

ARISTIPPVS.

thematicall figures of geometrie
drawen in y^e sande: All is well mat-
sters, qth he, I haue espyed the step-
pes and signes of menne. And

beeyng entreed the citee there nexte by,
he neuer leaſte ſerchynge vntill he found
out what perſones wer there ſtudious of
diſciplines: and after that he was ones
mette with theſame, thei did with all hu-
manitee poſſible entretein not onely hym
for his own perſone, but alſo the others
that came with hym, yea and beſydes y^e,
gaue them money enough in their pur-
ſes for their coſtes & charges, vntill thei
ſhould retorne thither again in their
waye homeward. After certain dayes

when the others that had come at
the firſt wth Ariſtippus addreſſed them
ſelfes to retorne into their countree
& aſked of hym, whether he would
any meſſage to bee dooen at home
to his neighbours & countremene,
he ſaid: Nothynge but that thei ap-
plye themſelves to acquire & pur-
chace ſuch maner rycheſſe, as maye
not periſhe & bee loſt by ſhipwacke
but maye geat to lande with their


owener

Ariſtippus af-
ter y^e he mette
with learned
menne in a
ſtraunge coun-
tre, was high-
ly well entre-
teined both he
& all his coun-
paigrie for
his ſake.

True and be-
raye riches of
the mynde.

THE FIRST BOOKE.


68.

owner.  These self same mater dooeth Vitruuius repute in þ sixth volume of Carpentrie or deuysing, sayng moze ouer that Aristippus at that season came to the citee of Rhodus.

Vitruuius writeth in Latin volumes of carpentrie, or deuysing of buildynges.

When Socrates spake soze against suche perlonas as wer perfumed wth sweete sauours, & Charondas, or (as some wryters holde opinton) Phædon demaunded whai feloe it was, so perfumed with sweete oyles and sa uours, Aristippus saied, euen I it is miserable and wretched creature þ I am, and a moze miser then I, the kyng of the persians. But marke, saieyth he, that lyke as he is in this behalf nothyng superiour to any other liuyng creature, so is he not a iote better then any other manne.

62.

 His menyng was, that manne by eternal or outwarde gooddes is made not a whitte the better. Bothe an hourse all besmered wth oyle of baulme or spyke, should haue the self same sauour, that should a kyng: and a self pooze begger beeyng anoynted or perfumed with þ lyke kynde

A man by eternal gooddes, is not made better.

¶ ill of

DIOGENES.

of ople oz saour, smelleth euen as well
as dooeth þ highest pꝛelate of theim all,

THE SAIYNGES OF DIOGE- NES & THE CYNIKE.

¶ Cynici,
wer philoso-
phiers of the
secte of Anti-
sthenes & Dio-
genes & were
called, Cynici
either of the
place Cinosar-
ge, wher Anti-
sthenes kepte
his schole, oz
els of þ greke
wocable κυν-
εσ doggues. Be-
cause thei wer
euer moſte im-
portunely bar-
kyng and rail-
lynge against
the vices of
menne, oz els
because i wor-
des of rebaudie and shamelesse speakynge, thei did with their
foule mouthes represente the curyſhenesse of doggues.

* Diogenes was scholar vnto Antisthenes. And thei twoo wer
the first and principall autours of the secte of the Cynikes, and
therfore was he called Cynicus. Whose life doeth Diogenes
Laertius wyte and largely prosecute.

¶ Sinopa, (o, long) was a citee in Pontus oz els veraye nigh to
it. Builded by the Milesians, a florent citee, and of great power,
in whiche wer many goodly houses and mansiõ places of royall
buildynge,



De ordze (as I suppose)
shall appere to hang veray
well together, if nexte af-
ter the holynesse of Socra-
tes, by saynges of mirth
vttreed, and after þ merie
plainnesse of Aristippus, wee make men-
cion & reherſall of * Diogenes of † Si-
nopa, who in allmanerfolde grace of his
saynges, ferre passed & excelled þ others.
howbeit, all these three philosophers
though in deede for vnlike & in maner cõ-
trarie qualitees, yet neuerthelesse dooe I
iudge one euẽ as highly as an other to be
esteemed & had in honour: so þ although
thei wer of veraye vnlike facions, yet
maye ye well saye that thei were in des-
gree, feloes like one with an other.

des of rebaudie and shamelesse speakynge, thei did with their
foule mouthes represente the curyſhenesse of doggues.

bulldpnyng, with schooles, mercate steeedes, walkyng places and gorgeous temples. And in this citee wer bozne Timotheus Patron, Diphilus a wyter of comedies, and Diogenes Lynicus, who was therof called Sinopenlis or Sinopacus.

First of all hauyng departed out
of his owne countree, & placed hym-
self in Athenes, he resorted to the phi-
losophier Antisthenes, to bee his di-
sciple: by whom although he was
ofte tymes putte backe and shifed
of, (for Antisthenes would take no
scholares) yet would he not cease
stil to bee an hanger on about hym:
in so muche that when Antisthenes on
a tyme offreed to geue hym a strype
with a staffe, he willyngly putte
out his hedde vnder the staffe, sai-
yng: Stryke if thou bee so dispo-
sed, yet shalt thou not fynd any
staffe so harde, wherewith to beate
me awaye from y, as long as thou
shalt speake that maye concerne
maters of learnyng. A notable
example of sapience with whole herte &
mynde, feruently desired and zeled.

1.
Diogenes
would needes
bee schoolare
vnto Antisthe-
nes.

Antisthenes
would haue
no scholas-
res.

Diogenes had
a woondrefull
loue and zeale
to sapience.

Whē he by chaūce sawe a mous
rennyng 2.

DIOGENES.

rennyng and whippynge about fro
place to place in a certain greene
with in y^e citee of Athenes called Me-
gareū, whiche mous neither sought
any hole, nor was afearde with the
stiering of folkes, nor had any lust
to eate meate: & ioily gaye exam-
ple of libertee, saied Diogenes. ¶ And
euen forthwithall, renouncynge and for-
sakyng the worlde, he begonne to take
vp his dwelling in a tubbe.

Wherof Dio-
genes toke oc-
casion to take
vp his dwell-
lynge place in
a tubbe.

3.

Why Dioge-
nes had no
house of his
owne to eate
& drynke in.

To meene woonderyng that he
had neuer a litle house or corner of
his owne, where he might quietly
eate his meate: he shewed with
pointyng of his fynger the galerie
or walkyng place that was called
Iouis porticus, and saied, that the peo-
ple of Athenes had builded to his vse
a royall mansion place where to
dine and suppe, and to take his
repaste. ¶ The thyng that was pub-
lique, he enterpoted to bee made and or-
dained for hym also particularly. Nei-
ther could he wishe or desire a fresher or
a more galaunte parloure to eate in.

Iouis porticus
Juppiter his
aley or galerie
or Juppiter
his walke, a
place in Athe-
nes.

A thyng pub-
lique is ordai-
ned for y^e vse
of euery parti-
cular p^{er}son
also severally

The

The schoole of Euclides, (for that the same Euclides seemed to teache in deede wittie conclusions, but yet nothing to y^e furtheraunce or helpe of vertuous liuing,) he called not σχολή, a schoole as y^e vsuall woorde was in deede, but by a nicke name χολή, whiche souneth in englyshe cholere, angre & trouble, contrarie to y^e significaciō of y^e right woorde σχολή, whiche souneth quiete vacation. Sembleably, the scholastical exercitacion and cōferryng of Plato called in greeke διατρίβη, Diogenes by deprauyng and corruptyng the woorde called κατατρίβη, y^e is, mýs- pendyng of muche good labour & tyme, because that Plato beeyng sequestred & exempted from the practike liuing among menne abrode in y^e worlde, did spend all his dayes & tyme in disputaciōs of wordes, wher as Diogenes liuing amonges y^e thickest of the worlde abrode, had
more

4.

Euclides was in y^e later dayes of Plato who wrote muche of conclusiōs in geometrie, which werke wee haue yet in greeke and latin.

Diogenes likewise named the scholcs of Euclides, and of Plato.

σχολή,

σχολή,

διατρίβη,

κατατρίβη,

DIOGENES.

Diogenes let his minde more to liue after philosophie, then to dispute therof. more mynde and affection to liue philosophically, that is, accoꝝdyng to perfecte vertue, then onely in wooꝝdes to dispute & reason therof.

5. The games called *Dionysia*, whiche wer with greate charges & muche pompe celebrated & holden at the citie of *Athenes* in the honour of Bacchus, he called the greate woondꝛementes and gasynge of fooles. For that in the same was nothyng dooen, but all together foolyshe and woꝝthie skorne.

Bacchus (after the feignyng of the poetes) was Iuppiter his sonne, begotten vpon Semele the daughter of *Ladmus*, who beeyng slaine with lightenyng, Iuppiter tooke the childe, and sowed it within his thighe and so kepte it, vntill it was of maturitee to bee born, and then was he borne out of the thighe of Iuppiter. He is called the God of wyne, because he first found out the vse of wyne, he is called in greke *Διόνυσος*, and therof is deriued *Dionysia*. And of *Dionysia* is denominated *Dionysia certamina*, whiche the Latin menne callen of Bacchus *Bacchanalia*, the rites of Bacchus, whiche in the moste parte of the cities of Grece wer kepte euery third yere.

6. The oratours & aduocates (who wer had in high price and estimation in *Athenes*,) he called the cōmendꝛoudges & pages of euery Jacke and

and Jille, for that thei wer of force
 costreigned to speake all that euer
 thei didde, to please menne, & euen
 like bonde slaues to flatter y^e beastly
 foolyshe rable of y^e people. And the
 assemblies of y^e people swarming
 about thesame oratours, he called
 the pynples or litle wheales of
 glozie. ¶ The greeke woorde that he
 used, was ἐξανθήματα, that is, litle pyn-
 ples or pushes, suche as of cholere and
 falsefleagme budden out in the noses
 and faces of many persones, and are cal-
 led the saphyres & rubies of the tauerne.
 ¶ Menyng thereby (as I suppose) that like as
 suche pushes in the visages of menne, are angrey
 thynges & greckfull, and also finall discourte
 to the parties, that thesame maye not for shame
 shewe their faces, but hyden themselves, and re-
 frein to come in compaignie: so the frequente as-
 sembles of people, swarming about oratours,
 doe fynally purchase & conciliate vnto thesame
 muche enuie, displeasure, hatered, trouble and ve-
 xation, ensuyng of the glozie that thei haue in the
 begynnyng. As chaunced to Demosthenes, and to
 Aeschines in Athenes, and to Cicero in Rhome.

Frequente as-
 sembles of y^e
 people gathe-
 ryng about y^e
 oratours bre-
 yd pynples of
 glozie.

Diogenes as often as in the life of 7.
 menne he considereed and thought
 vpon the gouernours of citees, phy-
 sicians,

DIOGENES.

Nothing
more sapiente
then manne.

Nothing
more folyshe
then manne.

The witte of
manne, apte
to all good-
nesse, if it bee
sette therto.

λόγος,

βρόχος,

sicians, & philosophers, affirmed
no liuyng thyng to bee more sapi-
ente then manne. The same Diogenes
consideryng in his mynde expou-
ners of dreames, reeders what
shall foloe this dreame oꝝ þ, south-
saters, & others of like soꝛte, oꝛ els
suche persones as wer wholly sub-
iecte to glorie & riches: auouched, þ
to his seemyng there was nothyng
more folyshe, the manne. ¶ Notifi-
yng the witte of māne to bee applyable &
apte to all goodnesse, if it bee exercised &
enured therewithall, but if it fall frō his
right kynne to vice, then to bee many de-
grees worse then þ dumme brute beastes.
He vsed customably to saie, þ in
8. our life wee should oftener prouid
λόγος ἢ βρόχον, that is, a talker then
an halter. ¶ The greke woꝛde, λόγος
signifieth in latin sermonem, in englyshe
communicacion oꝝ talkyng. And þ greke
vocable, βρόχος, is in latin, laqueus, in en-
glyshe an halter oꝝ a stryng, such as a bo-
dye maye by þ necke bee hanged withall.
Whiche he spake, for that such persones
as are werie of their liues, & are in suche
despaire

despaire, þ thei would tain bee out of the world, dooe many of theim by & by hang & stragle theimselfes, wheras thei ought rather to haue recourse to good cōmunicacion þ might recoūforte their spirites and byng theim again frō despaire. For to þ herte beeyng in heaurnes & better discōforte: þ best phisiciā is good & holsome cōmunicaciō. Neither shall the sense bee out of square, if ye take þ greke vocable λόγος (as in an other significaciō it maye wel be takē) for reason. ¶ And then þ sense shal bee, þ men ought rather in tymes of displeasures & misauētures, to staye theimselfes by reason, & to vse their discreciō & wisdom, in takyng mychaūces patiently as menne should doo, then byō trifleyng occasiōs to falle in despaire, and so wilfullpe to castawaye theimselfes, as many haue dooen. Albeit takyng λόγος, for talkyng, I thynke, Diogenes mēed, þ mē ought so to prouide, that their woozdes & cōmunicacion at al tymes bee vertuous and fruitefull, aswel to þ hearer as to the speaker, and not of suche losse as þ speaker maye afterwarde haue cause to repente and wishe within his beallpe again. As Seneca noteth the improuidencie and vnadvisednesse of many persones, whiche often tymes (as he speaketh it in Latin) *Emittunt uoces per iugulū re-* *dituras*, that is, leatten escape woozdes, that must afterwarde come backe again by their own throttes, and cost theim their neckes. So that Diogenes would no mēnes cōmunicacion to bee suche as might afterwarde bee found hangyng inaters and redounde to their owne confusiō, but rather to bee

What thyng desperate persones should dooe.

In tymes of myffortune is wisdom and discreciō most to bee vled.

Mēne ought to haue no cōmunicacion, but suche, as maye be fruitfull and edifyng, aswell to the hearer, as to þ speaker.

No manne ought to leat escape woozdes, whiche muste afterwarde come home againe by þ throte.

DIOGENES.

No wordes to bee fruitefull and vertuous. For onely suche been woorthie the name of talkyng, but of whiche redoundeth as well to the hearer, as to the speaker some fruite, profite, & edifying: and for whiche bothe parties maye bee the better, and not haue cause afterwarde to beshewe themsel-
 fes. And suche as vilen naughtie and pernicious hableyng, dooen often tymes procure their owne harmes, and been autours and workers of their owne confusion.

Suche as vilen pernicious wordes are comenly autours of their own confusion.

9. When Diogenes at a feaste of high fare sawe Plato not ones to putte his hande to any of the dentic dishes but to feede onely vpon a fewe ol-
 ues, he saied: what is befallen mo-
 ste sapiente father, that wheras to come to suche maner fare as this, ye made ones a viage in to Sicilie, ye dooe here now absteyn from readie prouisiō of meates purposely dres-
 sed for you. To this saied Plato a-
 gain, yet itwys, o Diogenes, euen in Si-
 cilie also I was satisfied with suche
 meate for the moste parte as this
 that I eate now: why then needed
 you to saill vnto the Citee of Sy-
 racuse, saied Diogenes? wer there no
 olives

Plato a man
 of sobye dicte.

Syracuse the
 hed citee of al
 Sicilie, & no-
 bleneste & ri-
 chesse, of whi-
 che Cullie
 dooeth at lar-
 ge describe in
 the actions a-
 gainst Verres

olives at that season growyng in
the countree of Attica? This sayng
some writers ascriben to Aristippus.

Diogenes on a tyme, as he was
eatyng figgues, mette with Plato,
and offreyng to hym a fewe of his
figgues, saied: ye maye take some
parte with me, if ye bee disposed.
And when Plato had taken some, &
eaten them, Diogenes saied: ye maye
take some parte, with me, were my
wordes, and not to raumpe them
bp on that faction. This metyng
of wordes maye bee applyed to a seri-
ous matter, that is to weete, to bee spo-
ken on suche persones, as abusen & gan-
tle permission and suffreance of their
prince, of their scholemaster, or of their
parentes, to the attemptyng or dooing
of thynges unlawfull. As (for exauple,)
if one beeyng advertised, & it is a thyng
not unprofitable to take a taste, & to haue
a litle sight in logique, dooe bestowe all
the dayes of his life on that studie. The
sayng is, in suche wise recited by Laer-
tius, that one maye doubt whether of
twoo did offre the figgues to the other.

k Plato

μετασχῆρ
εἶπον, οὐκ ἔ-
ταφαγῆρ.

DIOGENES.

II.

Plato a sparing manne,
but a lover of
cleynesse.

Diogenes a
veray slooue.


Diogenes tra-
pled wth his
durtie feete
vpon Plato
his peloe and
beddyng.

The ambicio
and pride of
Diogenes.

Plato in deede was a frugall man
and a great sparer o^f housbād, but
yet one y^e loued to haue all thynges
picked net, and clene. And cōtrarie
wise, Diogenes a veraye sloouen, and
one that cared fo^r no cleynesse.
Therefore trampleyng with his
durtie fete vpon Plato his fyne piloes
& other beddyng, to certain y^e fami-
liare frendes of Dionysius beeyng
there in cōmpaignie, whom Plato
had desired to dynet, he said, I dooe
now trede the ambicion of Plato vnder
my feete. Plato anon answered
thus, yet in how greate pride swell-
lest thyself o Diogenes, while thou
thynkest thyself to trede another
mannes pride vnder thy feete.
The selfe same thyng is by other
wryters moze pleasauntly repor-
ted. To Diogenes, sayng: I trede the
pryde of Plato vnder my feete: So
thou dooest in deede, (q^{uod} Plato) but it
is with another kynde of pride, as
great

THE FISRT BOOKE.

74.

great as myne.  For euen the same was a pointe of pride, that he made so greate booke and baunte of contemnyng clenynesse. And those persones þ̄ dooe glorie & bragge of their niggrythe cloo- uenry, & simplenesse of their habite, been of their appetite, and in their hertes, no lesse ambitious, then suche as setten out themselves in gorgeous apparel, albeit of an other sorte, and in an other kynde. And a greate deele moze dishonester is there in that ambition whiche seeketh laude and p̄ease of the false colour and cloke of vertue cōtrefeacted. Yet Soci⁹ ascribeth this sayng, not to Diogenes, but vnto Plato the Cynike.

To make booke of contemnyng pride, is an high point of pride and ambition.

Moze dishonester is in see kyng p̄ease, by cōtrefeacted vertue.

Diogenes had desired of Plato a litle courtesie of wyne, & cettions to haue also a fewe figgues. Plato sent hym a whole stene oꝝ pitcher full. To whom þ̄ Cynike rendered thanks in this maner: when it is demaunded of the, how many is twoo and twoo, thou aunswerest, twentie: so neither dooest thou geue thynges accoꝝdyng to a bodys askyng, ne makest a directe aunswer to suche questio⁹s as are demaunded of the.

12.

What thankes Diogenes rendered vnto Plato, for geuyng hym wyne and figgues moꝝeth he asked.

DIOGENES.

Diogenes noted Plato of vnmesurable verbolitee, & so did Aristoteles also.

The eloquence of Plato is of all writers esteemed, to bee such, that if Iupiter should speake Greke he would vse the phrase of Plato.

He noted Plato, as a manne out of measure talkatif, whiche selfsame thyng did Aristoteles also note in his wyrtynge. **N**otwithstanding Aristotle his notyng, whiche proceeded of enuie, Plato is of all the Grekes esteemed to be of so wyrtie inuencion in his wyrtynge and of so greate varietee, mist, eloquence and good vtreaunce in speakyng, that thesame Grekes pronounced, that in case Iupiter should or would speake Greke, he would speake with Plato his tounge and phrase. And no lesse dignitee & excellencie is to the same Plato attributed by Cicero, Quintilianus, and all other latin writers also, beeyng of any iudgement.

13.

To one demaundyng in what parte of all the countree of Grece he had seen good menne: Menne (q he) nowhere: but in the citie of Lacedaemon, I sawe good laddes.

The moste corrupte and vicious maners of all þ countree of Grece throughout, in the tyme of Diogenes.

Notyng the moste corrupt and vicious maners of all grece throughout, in so much that euen among the lacedemonians, a nation lest corrupted of all others, onely in the childezen remained the aunciente integritee and vncorruption. And all vnder one he signified that in the residue of the countree of Grece, not so much as the childezen neither wer good, honest, or vertuous. And this thyng moreouer did he notifie, the menne to bee muche more vicious, then þ boyes, wher
as of

as of congruence the childezen dught by
theim to bee trained and noursled in ver-
tuous disposicion, and framed to an ho-
nest trade of liuyng.

Childreought
of congruēce
to bee trained
& framed to
vertuous di-
sposicion.

When Diogenes on a certain tyme
treactyng, and makyng a decla- 14.

ration of an earnest and saige ma-
ter of philosophie, had not one hea-
rer that would geue diligente eare
vnto hym, he begoonne to syng
suche an other foolyshe song, (as

Robyn hood, in barnesdale stood &c.) & sem-

bled as though he would daunce
withall. And when a veraye greate
multitude of people had now ga-
thered together, & swarmed about
hym, he tooke theim all vp for stum-
bleyng, because that to thynges
foolyshe and seruyng to no good
purpose, thei came rennyng by
whole flockes, & as merye as pyes,
where as to serious maters, & the-
same muche auailable vnto good
liuyng, thei neither would resoꝛte
oꝛ appoche, noꝛ diligently geue

How Diogenes
rebuked
the people, for
that thei wer
readie to has-
ken vnto ma-
ters of light-
nesse, & slacke
to geue eare
to maters of
grauiete.

DIOGENES.



care. ¶ Therape like vnto this it is, &
some wryters ascriben to Demosthenes,
of the * shadowe of an asse.

* So it was, that Demosthenes on a tyme beeyng hotte in making an oracion to the Atheniens: the people were suddainly in suche a greate roye among thei[n]selves, that thei gaue no care to Demosthenes, but rather troubled hym in his tale. Whereupon he saied, that he had twoo or thye woordes to saie vnto theim, requyryng them to hold their noyse, & to geue good care what he would saie. Immediately was made silence, and Demosthenes in this wyse begoonne. A certain young manne had hyered an Asse from Athenes, to the towne of Megara. And bothe the parties wēt together in coupaig[n]ie. And beeyng some season, about noone the sonne weared so feruente hotte, that for to couer thei[n]selves from the sonne, either partie would needes hyde hymselfe vnder the shadowe of the Asse. But thei fell at variance about it, and either partie would needes putte of the other. The one saied, that he had sette out the Asse to hyere, but not the shadowe, the other on his partie auouched, that forasmuche as he had hyered the Asse, he had best right and title for the tyme durynge, to the shadowe of the Asse to. And ymmediately after thus much of the tale told, Demosthenes came downe fro the pulpite or staffolde. The people wer so fain to heare the reste of the tale, that thei caught Demosthenes by the gowne & held hym backe, nor would at no hande suffre hym to departe, but required hym in any wyse, to make an ende of his tale. Then saied Demosthenes vnto theim: Why are ye so desirous and fain to lysten a tale of the shadowe of an Asse, and haue no will ne mynde at all to hearken me speakynge of maters weightie, serious, and touchynge the common weale?

15. He rebuked menne, for that thei
exercised and practised thei[n]selves
with fettyng gambaudes & with
sembleable toies, to the ende that thei
might

Menne wylle
put thei[n]sel-
fes to peines

might at length bee exercised and cunnyng therein, & not one of them all would putte hym self to any peine, that thei might in fyne proue wel disposed, and honest menne.

From no sorte of menne in the worlde did he refrein or chaumbeze the taunting of his tounge. He saied that he greatly woondzed at the  Grammarians, that thei did wth suche earnest studie make deepe inquisition of the harde auentures of Vlysses, & knewe nothyng of their owne myschaunces.  The grammarians in olde tyme spent mooste of their studie and were mooste famyliare in the traphsodies of Homerus. And he in his wercke entitleed *Odysee* maketh mention and rehersall of diuerse the wandreynges of Vlysses on the seaes & about soondrie countrees ere he could geat home to Ithaca after the burnyng of Troie.


For Homerus hymself was blynde, and made voluntarie, and soong ex tempore, that is without studie. And after his death Aristarchus gathered all his makynge together, and compiled them into two werkes, the one entitleed *Ilias* whiche is of the battaill and destruction of Troie, & the other *Odysee*, & till of the


for the attelgynng of all thynges, sayyng vertues honestee,

16.

Diogenes spared taunting no manne lyfynng.

Diogenes checked the grammarians.

 Grammatici, were those who spent their studie in humanitee, and who wee call schoolemaisters.

 Rhapsodies are, that wee call thynges patched together, as the werkes of Homerus.

& till of the

DIOGENES.

of the wandiering of Ulysses, ere he could geat home to Ithaca, after that Troie was burned. And because those werkes were cōpiled by patches, thei wer called, *rhapsodia*, as ye would saie patches oꝝ floutes boched together.

17.

How Diogenes found faulte with the Musicians.

With the Musicians also he found faulte, for that about their harpes and other musicall instrumentes, thei would bestowe greate labour and diligence to sette the stringes in right tune, & had manners gettyng quite and clene out of all good accorde oꝝ frame.

18.

How Diogenes reproveth the professors of the Mathematicall disciplines.

Mathematici, wer the professors &

He reproveth also the professors of the + Mathematicall sciencies, for y thei wer alwayes gazing and starpyng vpo the soonne, the moone, and the sterres, and yet could not see what thynges laye befoze their feete.

studēttes of geometrie, Musike, Arithmetike and Astrologie. For these wer called sciēcies Mathematicall, because that where thei are learned by clene intelligence of the witte, yet thei procede of so certain and sure principles and conclusions, that thei maye bee more certainly and perfectly perceived and proued, then Logike, Rhetorike and Philosophie, oꝝ any other suche.

19.

At the oratours also he had a sayyng, for y thei wer buisie enough

to

THE FYRST BOOKE.

77.

to speake thynges standyng with right and iustice, but to putte the same in execuciō, and to dooe thereafter, thei wer veraye slacke.

How Diogenes reproveth the oratours.

The couetous persones he rattleed & shooke vp, for y in woordes thei dispzeased money, wheras in their hertes thei loued the same of life. For this speciall properte the couetous persones haue, that none alse dooe in woordes more desyre and deteste auarice, then thei themselves dooe.

20.

How Diogenes rattleed & shooke vp couetous persones.

None dooe in woordes more crye out on auarice, then y

The cōmen people also he tooke vp for stumbleyng, because thei praised & commended good menne principally vpon this ground and title, for that thei wer despisers of money, & yet in y while, thei would neuer the more foloe the steppes of the same good menne whom thei moste highly commended: but rather foloed those persones that had the grummelle sede & mucke of the worlde, whom in woordes thei did greatly dispzaise,

21.

couetous persones.

Howe Diogenes checked y comen people.

He

DIOGENES.

22.

How Diogenes
raiated
suche psones
as did sacri-
fice to haue
bodpely helth.

Diogenes ha-
ted gluttons.

He neuer lynned rahatpnyng of
those persones that offreed sacri-
fice for to haue good helth of bodpe
& euen in the verape sacrifice doo-
yng, (in ythei were vnmeasurable
raueners, and gourmaunders, and
would not leaue eatyng while the
healy would hold) thei did al toge-
ther against the good helthe of the
bodpe.

23.

What faulte
Diogenes fo-
und w bonde
seruauntes.

It is not for
honest menne
to bee euer ra-
ueyng.

He sated, that he meruailled at y
seruauntes, that when thei sawe
their maisters deuoure meate be-
yond all reason or measure, thei
tooke not awaye the meate from
theim, allegeyng that to bee y waye
to pzeferue their maisters in helthe.
And for bond seruauntes, or slaues
is it moze conueniente then for ho-
nest mene, to bee euer maunchyng,
and fillyng the gutte.

24.

Thus ferre hath it been mencioned
and reherfed, what persones, for what
causes the said Diogenes rebuked, and
found faulte withall. Now lyften what
sorte

THE FIRST BOOKE.

78.

forte of menne he praised. He allowed them that wer towarde wiuyng, & yet wiued not: & wer in a readynesse to saille on the sea, and yet tooke no shippe: that wer about to geue children their syndyng, and yet found none at all: that adressed themselves to entre dooynges in the common weale, and yet entreed not in deede: that had prepared and framed themselves to bee in courte, & to liue in householde wth high states or menne of greate power, and yet came not therto. ¶ Signifying, that best it was from all the said thynges buttrelly to absteyn, and therefore those persons to seeme wise, whiche haupng had earnest motion or prouocation to any of thesame, had in season chaunged their myndes, for that when menne are ones alreadie entreed in suche matters, it is not in their owne power or free libertee to aldre that thei haue aduisedly resolved vpon, although it repente them of y^e trade or waye y^e thei haue chosen. Whoso hath ones marryed a wife, is not now from then off the all together his owne mane:

What persones Diogenes allowed & praised.

When a man hath ones entreed any greate mater, it is not in his owne power, to goo backe againe, or to chaunge his purpose.

but

DIOGENES.


The state of but in maner half maisterfast : whoso
 maryed men, hath auentured to committe hymself to
 of saillers on the sea, must of force stand in the grace
 and of officers in a comen weale. of the wyndes whither to bee coueighed
 comen weale. or carryed : whoso hath ones stepped
 forth, and sette in foote to take charge
 of a comen weale, & to haue doopnges

¶ To serue & in publique affaires, must remedplesse
 staige, is a serue & the staige, and goo through with
 prouerbe take the parte that he hath taken in hande to
 out of & latin playe: yea and though his herte would
 Scene serui- neuer so faine, yet is it as muche as
 re, by whi- his life is woorth, from a publique, of-
 che is signifi- fice of gouernynge a comenweale, to re-
 ed, to doe as tiere vnto a priuate state and condicion
 the tyme wil of liuyng.

suffre, and as the presente case requireth, so eche persone to
 applye hymselfe. Cicero wytyng vnto Brutus, saith to him:

*Tibi nunc populo & scenæ, ut dicitur, seruienda est. Nam
 in te non solum exercitus tui, sed omnium ciuium, ac poenē
 gentium coniecti sunt oculi.* that is, Thou must nowe of ne-
 cessite serue the people, and the staige (as saith the prouerbe) for
 on the are directely and wholly cast the ysen, not onely of thyn
 owne armie, but also of all the Citizens of Roome, yea and in ma-
 ner of all nations in the worlde too. So that the prouerbe maye
 veraye congruently bee spoken of suche persones, as haue take
 in hande some high office or charge in a comen weale, or els the
 conueighaunce and errecucion of some veraye noble acte or mater
 to bee dooen in the face of the worlde, whiche thei must of force,
 either to theire high honour, praise, glorie, & renoume go through
 withall and synne, or els with the greate infamie, shame, and re-
 proche, quail and laye all in the dust, because of the expectacion
 of menne in suche a case.

Diogenes

Diogenes hath the name to bee the 25.
 autour and first byrnger vp of this
 riddle also: that menne ought not to
 putte forth their handes to their
 frendes wth their fynghers fast clyn-
 ched together.  Betokenyng that it

is not enough if wee shewe ourselves
 lowly, gentle, & familiare to our frēdes,
 but that to the same courtesy of behaue-
 our, we ought, also to couple liberalitee
 and bountee for a compaignion. Whos-
 so dooen gently and courteously han-
 dle and entreacte their frendes, are
 saied properly in greeke δεξιᾶς, that is,
 to take by the right hande, and courte-
 ously and lounghly to entretein.

Howe wee
 ought to be-
 haue our sel-
 fes to our
 frendes.

δεξιᾶς.

At what tyme Diogenes beeyng ta- 26.
 ken prisoner in the Isle of Crete,
 whiche is now called Candie, was
 brought forth to bee sold, vnto the
 cryer Demaudyng wherein his chief
 feacte or cunnyng did stand, and by
 what title he should commend hym
 to the byers, Marie, (q^{ue} he) saye &
 thou hast a feloe to make money of
 that hath & right knowelage how
 to

By what ty-
 tle Diogenes
 would bee co-
 mended to the
 byers, when
 he shoulde bee
 sold.

DIOGENES.

Xeniades a
Corinthian
bought Dio-
genes to his
bondeman.

Xeniades co-
mitted his so-
nes to y sup-
dyng and tea-
chyng of Dio-
genes.

What thyn-
ges Dioge-
nes taught y
sonnes of Xe-
niades.

to rewle menne of freedome, one
Xeniades a Corinthian haupng muche
meruail at y straügnesse of y crite,
approched vnto Diogenes, & demaun-
ded whether he had perfecte skylle
to dooe y he professed & tooke vpo
hym. And whē by the cōmunicatiō
of y philosophier he perceiued hym
to bee a man bothe of high wisedō,
and also of p̄founde learnyng, he
bought hym, and had hym home w
hym to his hous, & committed his
childzen to hym for to bee taught,
whiche childzen Diogenes tooke vnto
his cure, and thesame right gentle-
manlike trained bothe in learnyng
and maners. And first & foremoste,
he taught them y liberal sciencies,
and shortly after he taught them y
feacte of ryding an horse, he taught
them to bend a bowe and to shoote
in it, to whurle with a slyng, and to
picke or cast a darte. In the wast-
leyng place, he would not suffre
that

THE FYRST BOOKE.

that their tutour (which had y^e cure
of their bodyes and health) should
exercise them wth painfull labours
after the maner of menne of fense,
but so ferre and so muche as might
bee auailable to y^e roddynesse of co-
lour, & for good helthe of y^e bodye.
He found the meanes y^e thei should
learn by hearte & memorie al y^e euer
good was out of y^e poetes, & other
writers. In cōsideracion y^e we haue
true knowlage & perfecte intelli-
gēce, onely of suche thynges as wee
haue suerly enpainted & engraue
in our memorie. At fewe wordes, y^e
summe, y^e effect & pith of al doctrine
he drew out for theim, cōpiled to-
gether by abrigemēte, to the ende y^e
bothe thei might in shorter tyme
haue a throughe sight in it, and also
the more substancially for euer cō-
tein it in their memorie. The same
childzen he broke & taught how to
awayte on their parentes at home
in

80.

What exer-
cise of bodye
Diogenes per-
mitted to his
young schoo-
lars.

Diogenes his
maner of tea-
ching poetes
and other au-
tours.


We haue per-
fecte knowe-
lage of no
more then is
engraue in
our memorie.

Diogenes drew
out the
summe of all di-
sciplines for
his scholars.

Howe Dioge-
nes trained y^e
sonnes of
Femides in
their manners.

DIOGENES.

Childrens diet
composed of
assigned by
Diogenes.

in their hous, and to bee weel pleased with light meate, and suche as was easie to bee gotten, and to bee contented with water to their drynke: and where others kepte their longe lockes well trymmed and decked, for an ornamente, and for the better setting forth of their fauour and beautie, Diogenes commaunded these children to haue their heddes polled. And if at any tyme suche occasion chaunced, that thei must goo forth of doores, he brought them forth vnkembred, & vnpioked, without cotes, bare foote and bareleggued, and not a woord with them.ouer and besides this, he did breake them in the feacte of huntynge, in this behalfe folowynge the guyse and custome of the Lacedemonians.  By reason of these thynges it came to passe, that Diogenes had muche reuerente attendaunce dooen to hym by the saied children, and that he was for their sakes highly esteemed and

The Lacedemonians broke and exercised their children and youth in huntynge.

and accepted with their father Xeniades. Other writers tellen the tale, that the cyper by the bidding of Diogenes did in this maner speake his woordes. Is there any manne that is willyng or mynded to bye a maister?

When he sate hym downe in the sale tyme, he was forbidden to sitte on his taille, & was charged to stand vpon his feete, for this entente (I suppose,) that the cheapman might the more easly vlieue & trye what he bought. Tushe, (qu Diogenes) what mater maketh that, sens that fishes after what faction so euer thei lyen, bee bought vp. Noting & folowynge the nesse of the comen people, whiche goynge about to bye a bondma, wylbee wise and well aware that no faulste of the bodye maye escape vnespied, & will not wlike prouision & caucion serche and trye what state & case & mynde is in. And as for & habite of & mynde is mooste euidently perceiued by a mannes communicaciō & talkyng. And not by sittynge or standynge.

The habite of the mynde is best perceiued by a mannes talkyng.

He saied that it seemed to hym a meruailous mater, that whereas I menne

DIOGENES.

The sight of many persones in bying of menne.

A manne is by no thyng better known then by his communication.

menne would not bye a potte or a pottel, but well tryed with knocking on it, or els by y^e tyncklyng & soun therof: in bying a manne they could bee contented and satisfied with onely looking on hym with their y^e. Signifying that a manne is by nothyng in y^e worlde better known, then by his communicaciō. Therefore like as they that goo about to bye an pearthen potte, or vessell for an ozkyn, dooe knocke vpon it with their knuckle, & by the soun that it geueth dooe soone disterne whether it bee whole, of suche clape or metalle as it should bee, & seasoned in y^e keil, or not: so before y^e they bye a manne with poundes moo then one or two, meete it wer to prouoke the partie to speake, & to tell one tale or other, and by his talkyng to fynd out what maner feloe he is. To y^e selfsame purpose apperteyneth y^e sayng nexte afoze. A fysh is dumme and cannot speake, neither maketh it any force how thesame lyeth on the stalle, forasmuche as no manne cane make therof any thyng but a fysh. Sebleably it is no matter ne difference at all, of what habite

best plight, or complexion of bodie ye
bye a mane, if ye bye hym, neuer hearing
hym speake.

Unto Xenocrates by whom he was 29.
bought, he sated: Sir, ye must re-
medylese bee obediente to me, and
reweled by me, allthough beeyng
now your bondeservante, in con-
sideracion that whoso hath to his
bondeservante a shipmaister, or a
physician, is of force driven to bee
reweled by thesame, if he bee dispo-
sed to haue any commoditee or pro-
fitable seruice of hym.

The maister
ought to bee
auised by his
servaunte, if
he bee wyse.

The reporte goeth, that in the 30.
hous of thissame Xenocrates he conty-
nued and liued vntill he was a ve-
raye aged manne, and was there
buried of his owne scholares. And
beeyng asked by Xenocrates how his
desire was to bee buried, groue-
lyng of he, with my face toward y
groude. And to thesame Xenocrates de-
maūdyng the cause why, he sated:
for, ere long tyme to an ende, it

How Diogenes
desired to
bee buried.

DIOGENES.

will come to passe, & those thynges
whiche now lyen downward shal
bee turned vppward. 20 Alludynge
herunto, that at that presente season, &
Macedonians had gotten the ouer hande
vpon the Atheniens, and had achieved
to the emper of all Grece, and of, in maner
vilaines or slaues, thet wer become
verape haulte, and fro verape baste, thet
wer mounted to high domynion. That
if all thynges should so bee turned vpp
side down, it should saunce fast come to
passe that his dedde carkeffe also should
ere many dayes after bee turned from ly-
yng grouuelpng, to lyng with the face
vppward. Percase his menyng was this,
to bee no mater to bee passed on, after
what maner of lyng or facion the dedde
bodee bee putte in a graue, about whiche
mater, greate was the supersticion of the
moste part of people, for thet wer carried
to their buiriall wth their feete lyng for-
to warde & towne gate, thet wer burned
in maner of stādyng vpright, and at this
daye & Jewes (as I heare saye) are putte
in their graues as if it wer standyng on
their feete, at lest wise & Christians every
one of them without excepcion are laied
in their graues wth their faces vppward.

The Macedo-
nians conquere
d all Grece,
and helde the
domynion of
thesame, in
tyme of Dio-
genes.

The maner
of buirying i
olde tyme.

The Jewes
are buiried,
as it wer stā-
dyng on their
feete, and the
Christians wth
their faces vpp-
ward.

31.

Standyng on a tyme in the open
mercat

mercate place, he cryed w a loude
 voice. Appzoche ye mēne, appzoche
 ye mē, as though he had had some
 earnest mater to saye vnto the peo-
 ple. And when thei had gathered
 veraye thicke about hym, and he
 for all þ, ceased not but still cryed:
 appzoche ye mēne, certain of theim
 takyng greate indignacion at the
 mater, aunswered: loe, here wee bee,
 saye thy mynde. Then Diogenes Dry-
 uynge theim awaye w a staf, saied:
 I bade menne to appzoche, and not
 dounge hylles oꝝ Daffesackes.

He thought not the name of a manne
 to bee a congruente oꝝ a right name for
 suche persones, as liued not accor-
 dyng to reason, but were leden and re-
 ueled by sensual mocions, and pangues,
 after the maner of swyne and other
 brute beastes.

Thei that li-
 uen not accor-
 dyng to rea-
 son, but are
 leden by sen-
 suall affectes
 and passions,
 are not wor-
 thie to bee cal-
 led menne.

Alexander Magnus when he was at
 the citee of * Corinthus, wente vnto
 Diogenes sittynge in his tubbe, & tal-
 ked familiarly with hym many
 thynges: from whom after that he

32.

Alexander tal-
 ked familiar-
 ly many thyn-
 ges w Dio-
 genes sittynge
 in his tubbe.

I iii was

DIOGENES.

Howe highly
Alexander Ma-
gnus esteemed
the philoso-
phicall mynde
of Diogenes.

noted

Nothinge
more like to a
kyngdō, then
a true philo-
sophicall mynde.

The principall
and chief felici-
tiee of kyn-
ges.

What highe
comodities re-
doundeth of
philosophie.

To bee Ale-
xander, Ale-
xander thought

was departed, to his familiars
frēdes takyng high disdeigne and
indignacion, that beeyng a kyng,
he had dooen so muche honoure to
suche a doggue as Diogenes, who
would not vouchesalue so muche
as ones to aryse vp from his talle
to dooe his duetie of humble obey-
saunce to so greate a pynce, he
sayed: wel, yet for al that, wer I not
Alexander, I would with all my hert
bee Diogenes.

So meruailous
highly did he esteeme, that same the mynde
and herte of thesame Diogenes consti-
tute and beeyng in moste perfecte free-
dome, and ferre surmountyng the com-
pace or reache of al worldly, or transito-
ry thynges: that he iudged nothing to bee
more like to a kyngdome or emper, The
principall and chief felicitiee of kynges,
is, that thei owgh seruice or homage to
no pearthly creature, but whatsoeuer
thyng standeth with their wille and ple-
asure, thei dooe and beape easly byng
to effecte: & secundarily, that thei feele
wante of nothing pearthly: and all this
dooeth philosophie more substancially
& more assuredly perfourme to a manne,
then

then dooeth any emper vnto kynges. Al to bee moze,
be it to bee Alexander, Alexander de; then to bee a
med in his opinion to bee a somewhat kyng.
higher and greater poynce, then to bee
a kyng.

* Corinthus, sometyme a right noble & a riche citee in Achaia,
situate and lpyng betwene two seas, the one called Aegeum, and
the other Ionium, a marre towne of greete haunte. It was first
builded by Dilpyhus the sonne of Aeolus and called Corcyra.
After that it was called Ephyre. Then was it destrued, and est
sons reedified by one Corinthus the sonne of Dyestes, and cal
led Corinthus. Then was it yet again burned & clene destrued
by the Romaines, and finally reedified by Augustus Emperour
of Roome.

He auouched y suche folkes as 33.

wanted their hearpyng o; lacked
their sight, ought not fo; that re-
specte to bee called feble & maymed
persones, but suche as had no scryp
hangyng by their syde.

What folkes
Diogenes
thought wo;
thie to bee cal
led feble and
maymed per
sones.

lyed w the affinitee o; likenesse of twoo
greeke vocables, the one, ἀνάπη, and
the other, ἄπη. Fo; ἀνάπη, of the
grecians is called, a maymed persone, a
creple, o; one that hath lost the vse of
some memb;e o; lymme of his bodye, and

ἀνάπη, and
ἄπη.

ἄπη, he y is without a scryppe, suche
as y pooze that asken almes frō dooze to
dooze haue hangyng by their syde. Not
signyng in myne opiniō, a manne to be ferre

A man bolde
of phyloso-
phyie is ferre
vnmeeete fo; al
good occupa-
tions.

I lull vnmeeete

DIOGENES.

The Cynikes had no prouision of vitailles, but in their scrpye. brynneete for all good occupacions to be dooen in this life, that is boide of philosophie. For the scrpye was for al prouisiō and store of vitailles that the Cynikes had.

34.

Haupng on a tyme entreed a place wher a cōpaignie of young ruffleers wer banquettyng & making good chere, to his polle Mōren pate, he was not onely nothyng courteously welcomed and entretained, but also sent away with as many strypes of whypppyng and scourgeyng as his backe could beare, on which persones in this wyse he auenged hymself. The names of the yōūgmenne by whom he had been scourged, he registred in a piece of paper, and so walked by & down with his cope wyde open.

How Diogenes auenged hymselfe on a certain yōūgmenne, & had whipped and scourged him

The markes or scrattes of the stripes declared as plainly as if he had spoken it with his tōūgue, how he had been handled, and the white paper vttered theim & had dooen the dede. By this meanes he published the vngētle yōūg feloes, to be chidden and rebated of all the worlde.

Because

Because he was a Cynike, he was called doggue, and this kynde of secte of liuyng was of many persones highly praised, but yet no māne would foloe thesame. Wherupon he vsed ofte tymes to saye, & he was the hounde of many that praised hym, but yet that neuer a one of his praisers had the herte to goo on huntynge with the hounde that was so muche praised.

35.

Virtue is praised of many, but no māne will foloe it.

A certain feloe makynge baunte and boiste of hymself, and sayng: I wyne euer & victorie of menne in the games called Pythia, No, it is I (as Diogenes) that wyne the victorie of menne, and thou, of slaues. And ones again he dalped with the affinitie and likenesse of the greke wordes, that is betwene ἀνδρας, menne, and ἀνδράποδα, bonde slaues. And bonde slaues did he cal, whatsoeuer persones were as subiecte and geuen vnto sensuall lustes, and desires. And these cupiditees by philosophie to ouercome, is a moze honest and ioply thyng, then in the games

36.

Pythia, were games & playes, verely celebrated, & holden in the honour of Apollo, for Python was a great serpent by the commaundement and becke of Iuno (as & poes testwoe fable) sette vpon Apollo to de-

DIOGENES.

Scrape hym, called Pythia to overcome menne.
 When he was
 an infante, but Apollo euen in his tendre infancie, with his
 bowe and arrowes slewe the serpente Python, and therof was son
 named Pythius, and therof cometh Pythia. Of these games is
 afore mencioned.

37. To a certain persone autsyng
 hym, that beeyng now a manne stri-
 ke in age, he shoulde repose hymself
 and rest from labours, what, (q he)
 if I wer rennyng in a race: whether
 wer it conuenient, beeyng now ap-
 proched nigh to the goale, and to the
 ende of the race, to slacke my course,
 and pace of rennyng, oz els rather
 to streigne and enforce the same?

The lesse tyme
 that a manne
 hath to liue,
 the more ear-
 nestly is hys
 studie of vertue
 to be proce-
 ded in.

His iudgement was right and true,
 that the studie of vertue is so muche the
 more earnestly to be pursued, as the lesse
 tyme to liue dooeth remain: in considera-
 cion, that it wer a foule shame in a manes
 later dayes to be discōforted, oz to haue a
 cold herte in psecutynge an honest trade.

38. Beeyng on a tyme inuited & bid-
 den to supper, he saied plainly that
 he would not come. And to hys partie
 demaundyng hys cause why, he an-
 swered: Because I had not my thā-
 kes

THE FIRST BOOKE.

86.

hes yesterdaye for my comyng thy-
ther. ¶ The moſte parte of menne re-

quireth to haue thanks, as it were for
ſome great benefite, if thei haue had a bo-
dye at dyner or ſupper wth them. But Dio-
genes (although beeyng a pooze manne)
demed great thākes to bee duely obwyng
vnto hym, & he would bouchſalue & not
refuſe to make one at a mannes table, for
& he came nowhither without bearyng
his porciō of the ſhot for his repaſte, but
did wth cōmunicaciō of philoſophie muche
more dently feede & myndes aſwell of y^e
partie & made the feaſt, as alſo of y^e other
geaſtes, then the ſame maker of the dyner
fedde the body with good viandzie.

Aphiloſophie
er deſerueth
high thākes,
that beeyng
deſired he wil
bouchſalue
to bee a geaſt
at an other
mannes table

Aphiloſophie
er, whereſoe-
uer he cometh
paieth well
for his repaſt
if he talke in
philoſophie.

He tooke on a tyme Demosthenes 39.
beeyng at that ſeaſon but a young
ſtrepleyng, euen with the maner
dynyng in a comen tauerne, and
when the ſame Demosthenes hauyng
eſpyed Diogenes conueighed hymſelf
awaye into an inner rōume of the
houſe, ſo muche the farther in (¶ he)
ſhalt thou bee in the tauerne.

¶ Signifyng that he was like much &
more for that to bee a talkyng ſtoke to al
the geaſtes in the compaignie, that not
onely

How Diogenes
rebuked
Demosthenes
conueighyng
hymſelfe pre-
tylye farther
into a tauerne
when he was
found there at
dyner in an
outer rōume.

DIOGENES.

onely he haunted suche a place, but also had conueighed hymself priuely out of sight, as though he had been found in some mater or deede of myschies. For þ was a thyng moze to bee talked of, then that he was makynge good chere there. Other wryters tellen, that this was spoken to a certain younge manne, not namynge what he was, but thesame might bee eue Demosthenes too. As for the sense is the moze plain and open, that wee take or vnderstand, that þ young manne was putte in remembrance that he should auoid not further in to suche a place, but cleane out of doores. For the further in that he hidde hymself secrete out of sight with in the tauerne, the moze truely he was in the tauerne.

The moze secrete þ a man is in an euill place, þ moze verayly is he in it.

40.

How Diogenes shewed Demosthenes vnto certayne straungers, beynge desirous to see hym.

To certain straungers beeyng veraye desirous and faine to haue a sight of that ioyly feloe Demosthenes that had euerywhere so great a name, Diogenes stretchynge out his middle fynger, and pointynge with it, sayed: This same is that ioyly feloe Demosthenes the oratour of the Atheniens. ¶ The fore fynger nexte vnto the thumbe is called in latin, index, as if

Index.

pe

he should saye in englyshe, the pointyng
fynger, or the shewyng fynger, because þ
stretchyng forth the same fynger on lēgth
wee vse to shewe this, or that. And the
middle must fynger was among menne of
olde tyme rekened clauddzeous, for a cause
at this present not to bee reherſed. And
Demosthenes had in euery mānes mouth
an euill repozte, of mysluynge and abu:
syng his bodye. Whiche thyng Diogenes
notifyng, had moze phansie to pointe to
wardes hym with the middle fynger, thē
with the fore fynger, as other folkes vſed
to dooe.

A piece of breade had fallen frō
a feloe, who lefte the same lyng on
the grounde, for that he was aſha:
med to take it vp again. Diogenes
myndyng to reſourme the foly of
the partte, putte a corde about the
necke of a pottle, & trailled it after
hym on the grounde along the Cera
micus, dooyng the same thyng in a
pottle, whiche the other feloe was
euill aſhamed to dooe in a piece
of breade.

41.

Folish man
to no purpose.

Ceramicus,
was a place in
Athenes, ser
uynge for the
buriall of
them þ had
been slain in
battaill.

Where he seined to many folkes

42.

tootoo

DIOGENES.

Now Diogenes answered them, to whom he seemed tooto earnest a philosopher.

All vertuesⁿ dooe consiste in the meane, betwene two vices.

43. Many are in a deeper kynde of madnesse, then if thei should pointe with one fynger in stede of an other.

tootoo muche and tooto earnest a philosopher, he answered, he & thei in folowed the maner of the maister chauntres that sette the keye, or take the first parte of a song to begynne it in a quiere, who of a custome & vsage, dooen somewhat exceede & right tune & thei should take to the ende that & others maye take & due tune, that thei ought to dooe. For what exceedeth or passeth the meane, although it bee vicious, (as for all vertues sayen the moxall philosophers) dooen consiste in the meane betwene to vices, as, for example liberalitee betwene nygardship and prodigalitee, true religion betwene supersticion & contempte. Yet thesame much availleth to stiere vp, & to quicken the slouggardie of others. Demably the robe or cope, and the tubbe of Diogenes, did not without their greate reppoche vnto braide to the riche and welthie folkes their nycetee and their delices.

It was one of his saynges, that no small noumbre of menne are in a deeper kynde of madnesse, then the errour of myspoyntyng with the fynger extended vnto. For if a bodie should still stretch out the middlemost fynger to pointe therw in stede of the

of the fozeſpynger, he ſhoulde eche where
bee accounted as one out of his witte
if one, putte forth the fozeſpynger to that
uſe, he is thought ſadde and well auised.
But many a thouſand folkes there been,
whiche dooe much moze greuously playe
the madde menne in ſerious maters, then
if thei ſhould putte out one ſpynger in
ſtede of an other, and yet ſuche perſones
are not emong the people comenly ta-
ken for myſauised. Aſeuen at this pre-
ſent daye, the parentes dooe in their chil-
dren chaſtice for a greuous offence, if thei
uſe the lieſte hande in ſtede of the right
hande, but thei dooe not ſembleably chaſ-
tice them, when thei chooſe and take
thynges abhomyable, in ſtede of honeſt.

He taunted þ folke & madneſſe of
men in this pointe alſo, þ thynges
precious, thei bought & ſolde for li-
tle or nothyng, & thynges nothyng
woorth at veray high prices, for he
ſaid: þ the pozture of a mā in braſſe
or ſtone, ſhould bee bought vp with
thre thouſand* pieces of coyn, wher
as a pecke of mele was to bee ſold
for two braſſe pēs. And yet ther ne-
deth no ſuch image or pozture for any ne-
ceſſarie

The folke of
ſome parties
in chaſticing
their chyldren

44.

The preſtiter-
rous eſtyma-
tion of þ peo-
ple in bying &
ſelling of
thynges.

Images and
poztatures
of menne were
in olde tyme
bought at
high prices.

DIOGENES.

Wylse menne
allenen þ pri
ces of thyn
ges, by the na
turall vse of
thesame.

varle ble of mannes life, without meale
there is no possibilitie of mainteynyng þ
life. It had therefore been conveniente
that meale should bee sette at a muche hi
gher price then images of stone oz brasse.
The philosophier esteemed the prices of
thynges by the naturall vse oz necessarie
occupying of thesame, the peup the multi
tude of þ people esteemeth it by their fooz
ly the perswasion.

* *Tribus nummum millibus.* The frenche interpreter transla
teth three hundred crownes, whiche after the rate of fower tene
grotes a croune, maketh the full summe of thre scope and tenne
poundes of our englyshe cowne:

45. Thesame tale that a litle afore

we recited of Xenocrates, certain wri
ters tellen in this maner, where as
it was Diogenes þ was bought, yet
as though himself had bought Xeo
niades, he saied vnto thesame: See
þ thou bee obediente to my comaū
dementes. And when the other saied
again in greke, ἀνω ποταμῶν, as ye
would saye, that wer euen the riuer
to renne by the hylle, betokenyng
the materto goo clene arsee versee,
if the seruaunte should comaunde
the maister: why, q Diogenes, if
thou

nota
The maister
ought to bee
reuled by the
seruaunte bee
yng a philoso
phier.

THE FYRST BOOKE.

89.

tranquillitee
of manne.

thou beeyng in some greate sicke-
nesse oꝝ maladie haddest bought a
physicia, wouldest þ not bee rewled
by him pꝛescribyng, thy diet: woul-
dest þ saie to hym, *ἀνὼ πῶτα μᾶν*, þ ri-
uer tenneth vp þ hylle: *20* If þ mai-
ster beeyng euil diseased in his body, bee
glad & faine to obeye þ seruaunt haupng
good sight and pꝛactise in phisike, much
moze dooeth it become one þ is soze sicke
in þ mynde oꝝ colle, to bee obediēt to his
seruaunte, beeyng pꝛo foundly experte in
philosophie. For what þ facultee oꝝ arte
of physike perfourmeth to the body, the
same dooeth philosophie accomplyshe
to the mynde oꝝ colle. The one healeth
the feure, the other healeth the coꝛrupte
and naughtie appetites. And how muche
the mynde oꝝ colle is of moze dignitee
then the bodye, so muche the moze gre-
uous & dedly are the diseases of the colle,
then of the bodye. Laertius saieth moze
ouer, that Diogenes, when he was asked
of the cꝛyer, by what title he would bee
kette out in wooꝝdes, and he had aun-
swered that he could skille to rewle and
to oꝝdꝛe men of freedome. Allone as he
had espyed a certain māne passyng
by, tryminely decked and araied, he

Philosophie
healeth all the
diseases of þ
mynde.

How muche
þ colle is bet-
ter then þ bo-
dye, so muche
the moze gre-
uous are the
diseases of þ
colle then of
the bodye.

Diogenes
would needes
bee solde to
one that had
neede of a
maister.

in saied

DIOGENES.

The use of mannes life, without meale
 there is no possibilitie of mainteinyng
 life. It had therefore been convenient
 that meale should bee sette at a much
 higher price then images of stone or
 brasse. The philosopher esteemed the
 prices of thynges by the naturall use
 or necessarie occupyng of the same,
 the peup the multitude of people
 esteemeth it by their foolish
 persuasion.

**Tribus nummum millibus.* The frenche
 interpreter translateth three hundred
 crownes, whiche after the rate of
 fowerteen grotes a crowne, maketh
 the full summe of three score and
 tenne poundes of our enghlysh
 coyne:

45. The same tale that a litle
 afore we recited of Xenocrates,
 certain wryters tellen in this
 maner, where as it was Diogenes
 who was bought, yet as though
 himself had bought Xenocrates,
 he saied vnto the same: See
 thou bee obediente to my
 commaunders. And when the
 other saied again in greke,
ἀναποταμάειν, as ye would
 saye, that wer even the river
 to renne by the hylle, betokenyng
 the matter to goo cleane
 arsee versee, if the seruaunte
 should commaunde the
 maister: why, O Diogenes,
 if thou

nota
 The maister
 ought to be
 reuled by the
 seruaunte be-
 yng a philoso-
 pher.

THE FYRST BOOKE.

89.

tranquillitee
of manne.

thou beeyng in some greate sick-
nesse oꝝ maladie haddest bought a
physicia, wouldest þ not bee rewled
by him pꝛescribyng, thy diet: woul-
dest þ saie to hym, *ἀνὼ νότον μᾶν*, þ re-
uer renneth vp þ hylle: *22* If þ mai-
ster beeyng euil diseased in his body, bee
glad & faine to obeye þ seruaunt haupng
good sight and pꝛactise in phisike, much
moze dooeth it become one þ is soze sick
in þ mynde oꝝ colle, to bee obediēt to his
seruaunte, beeyng pꝛo foundly experte in
philosophie. For what þ facultee oꝝ arte
of physike perfourmeth to the body, the
same dooeth philosophie accomplyshe
to the mynde oꝝ colle. The one healeth
the feure, the other healeth the corrupte
and naughtie appetites. And how muche
the mynde oꝝ colle is of moze dignitee
then the bodye, so muche the moze gre-
uous & dedly are the diseases of the colle,
then of the bodye. Laertius saith moze
ouer, that Diogenes, when he was asked
of the cyper, by what title he would bee
sette out in woordes, and he had aun-
swered that he could skylle to reuole and
to oꝝdꝛe men of freedome. Allone as he
had espyed a certain māne passyng
by, tryminely decked and araied, he

Philosophie
healeth all the
diseases of þ
mynde.

How muche
þ colle is bet-
ter then þ bo-
dye, so muche
the moze gre-
uous are the
diseases of þ
colle then of
the bodye.

Diogenes
would needes
bee solde to
one that had
neede of a
maister.

in saied

DIOGENES.

Wise menne
shewen þe pri-
ces of thyn-
ges, by the na-
turall vse of
thesame.

Varleble of mannes life, without meale
there is no possibilitie of mainteyning
life. It had therefore been convenient
that meale should bee sette at a muche hi-
gher price then images of stone or brasse.
The philosopher esteemed the prices of
thynges by the naturall vse or necessarie
occupying of thesame, the people the multi-
tude of þe people esteemeth it by their foo-
lyshe persuasion.

* *Tribus nummum millibus.* The frenche interpreter transla-
teth thre hundred crownes, whiche after the rate of fower tene
grotes a croune, maketh the full summe of thre scope and tenne
poundes of our englyshe coyne:

45. Thesame tale that a litle afore
we recited of Xenocrates, certain wri-
ters tellen in this maner, where as
it was Diogenes þe was bought, yet
as though himself had bought Xeno-
crates, he saied vnto thesame: See
þe thou bee obediente to my comaū-
demētes. And when the other saied
again in greke, ἀνω ποταμῶν, as ye
would saye, that wer even the river
to renne by the hylle, betokenyng
the materto goo clene arsee versee,
if the seruaunte should comaunde
the maister: why, o Diogenes, if

thou

The maister
ought to bee
reweled by the
seruaunte bee-
yng a philoso-
pher.

THE FYRST BOOKE.

89.

thou beeyng in some greate sicke-
nesse oz maladie haddest bought a
physiciā, wouldest þ not bee rewled
by him pꝛescribyng, thy Diet: woul-
dest þ saie to hym, *ἀλλὰ ποταμῶν*, þ re-
uer renneth vp þ hylle: *ἔτι* If þ mai-
ster beeyng euil diseased in his body, bee
glad & faine to obeye þ seruaunt haupng
good sight and pꝛactise in phisike, much
moze dooeth it become one þ is soze sicke
in þ mynde oz colle, to bee obediēt to his
seruaunte, beeyng pꝛo foundly experte in
philosophie. For what þ facultee oz arte
of phisike perfourmeth to the body, the
same dooeth philosophie accomplyshe
to the mynde oz colle. The one healeth
the feure, the other healeth the coꝛrupte
and naughtie appetites. And how muche
the mynde oz colle is of moze dignitee
then the bodye, so muche the moze gre-
uous & dedly are the diseases of the colle,
then of the bodye. Laertius saith moze
ouer, that Diogenes, when he was asked
of the cryer, by what title he would bee
lette out in wooꝝdes, and he had aun-
swered that he could skille to rewle and
to oꝛdꝛe men of freedome. As sone as he
had espyed a certain māne passyng
by, tryminely decked and araied, he

tranquillitee
of manne.

nota.

Philosophie
healeth all the
diseases of þ
mynde.

How muche
þ colle is bet-
ter then þ bo-
dye, so muche
the moze gre-
uous are the
diseases of þ
colle then of
the bodye.

Diogenes
would needes
bee folde to
one that had
neede of a
maister.

in saied

DIOGENES.

saied to thesame cryer, sell me to
thissame feloe here, for he hath
neede of a maister.

46.

To one makynge suite to be recei-
ued of Diogenes vnto his secte & disci-
pline of philosophie, after y^e admis-
sion of y^e feloe, for to proue & trye the
same, Diogenes deliuered vnto hym a
gāmoūd of bakō to carpe i y^e strete,
& cōmaūded him to come after him
The partie castyng awaye by reaso
of shame, y^e thyng y^e he bare in his
hāde, stole priuely frō hym & con-
ueighed hym quyte away. Within
fewe dayes after Diogenes by chaūce
meetynge wth hym, laughed & sayed,
thy frēdship & myne, a pooze gam-
moūde of bakon hath set at twain.

folyshe shame
to no purpose

To mynke a
waye frō ver-
tue, is a foule
shame.

¶ Dooyng to weete, y^e he was no meete
or apte discipule for philosophie, y^e could
not cōtemne & shake of folishe shame. For
it is not a thyng vn honest for one to car-
rye a gāmoūde of bakō in his hāde, but to
mynke awaye frō honestee & vertue is a
thyng shamefull & abomyable. Diocles
tellethe the selfsame mater, some what va-
ryng from y^e wordes aboue, mencioned.

When

When a certain persone inakynge
suite to bee a disciple of Diogenes,
had saied vnto hym, Maister Dioge-
nes comaunde me to dooe some ser-
uice: To thesame receiued into his
seruice, he deliuered a lūpe of chese
to carrie, & whē y^e young mā for sha-
me fastnesse, refused to beare y^e said
piece of chese. A lytle piece of chese
(& Diogenes) hath clene dashed the
amitie & frendship of vs two.

When he had espyed on a tyme a 47.
lad dꝛynkyng out of y^e palme of his
hāde, he saied: This lad is in fruga-
litee a degree aboue me, y^e dooe car-
ry about me superfluous furniture
of household, & forthwith toke out
of his scryppe a litle treē tākard oz
dishe y^e he vsed for his cup to dꝛynk
on, & y^e same cast awaye frō hym, sai-
yng: I knewe not, y^e nature had in
this behalfe also made pꝛouisiō for vs
Whē he had seen an other boye, for
as much as his treē saucer was bꝛo-
ke, to take vp *peasen out of y^e potte
in ij with

Nature hath
pꝛouided for
euery body al
necessarie fur-
niture of hous-
holde stuff.

* Lēticula, is
a poultz, cal-
led chittes,
which becaus
se we here in
Englāde haue
not in vse to
cate) I trans-
late peasen.

DIOGENES.

In a crust of bꝛeade made holowe
foꝛ that purpose, he cast away fro
hym his treen potagedishe too, as
a thyng superfluous. ¶ It can bee
verape well contēted that these thynges
bee thought woꝛthie skorne and derisio,
so that wee graunte this excedyng great
exaample of simplicitie and plainnesse,
to make verape well to this purpose, that
wee maye bee ashamed of our superflui-
ties, & excesses, that are vsed echewhere
among vs at these dayes.

The frugal-
tie of Dio-
genes, maye
make our su-
perfluities &
excesses.

48.

A syllogisme,
is a perfecte
argumente of
logike, in whi-
che, two thy-
nges oꝛ moo,
first putte, &
thesame graū-
ted, the conclu-
sio dooeth in-
evitably folow
of necessitee.

How Dioge-
nes concluded
that a manne

That to a manne sapiente, no-
thyng is wantyng, he concluded by
this syllogisme: The Goddes are
lordes of all thynges, and haue all
thynges in their possession: the sa-
piente menne and the Goddes are
mutuall frendes, either to þ others,
and all maner thynges that one
frende hath, is comen oꝛ readie
foꝛ the other also, Ergo the sapiente
menne are lordes of all thynges, &
haue all thynges in their possessio.
¶ But by the selfsame syllogisme he
might haue been shaken of, when he desir-
ed

red

THE FIRST BOOKE.

red any thynge: why dooest thou craue,
sens thou hast all thynges already in thy
possession?

When he had espyed a woman
lyng prostrate befoze the Goddes,
hir bodye so boughed down, that
behind hir, some partes of the same
appered out, whiche is not comely,
ne honest to bee made bare to y^e eyes
of mē: he wēt vnto hir, sayng, art y^e
not a feard thou womā, lest y^e some
God standyng behind thy backe
(foz all places and thynges of the
worlde are replenyshed with the
presence of God) thou demeane thy
self vncomely? He is reported to
haue consecrated to Aesculapius a toz-
mētour, who should come rennyng
and all to trample, and cruſhe such
persones as would falle down pro-
strate vpon their faces befoze Aescu-
lapius. By this colour and false pre-
tense causyng folkes vtterly to renounce
and abandon supersticion, whiche haue
a beleef that the Goddes will not heare
them, excepte they make much bowkyng,
m is stooping

91.

Sapiente hath
all thynges in
his possessiō.

49.

How Diogenes
rebuked
a woman ly-
ng vncomely
prostrate as
foze the Gods
des.

Diogenes co-
secrated to
Aesculapius,
agaynt with
a clubbe in
his hande.

DIOGENES.

stooping, beekyng, and prostraciōs into the same with vncomely gesture of their bodye.

50.

Tragicall ex-
ecratiōs met
with Dioge-
nes.

He vsed veraye often in þ waye of iestyng to saye, that the tragicall malediccions and curses hadde mette with hym, for that he was (accoꝝdyng to the fourme of suche maner execratiōs) ἀνέσις, destitute of an house to putte his hedde in, ἀπολις, abandoned frō dwellyng in any citie, ἀπατεῖς, as a manne banys- shed out of his countree, πτωχός, cō- streigned to begge his breade, ἀλῆ- τής, driuen to wandꝛe about from place to place as a vagabounde, &

Chiliades a noble and a right clerkely werke, made by Erasmus in whiche he hath gather- ed certain thousandes of greke & latin pꝛouerbes.

ἡμερόβιος, not sure on the one daye, where to haue his dyner the nexte daye foloyng. 2. This he saied, allu- dyng to some place of one oꝝ other of the tragedies. Of the execrations and curses of Oedipus I haue spoken at large in my werke of greke and latin pꝛouerbes whiche is entitleed, Chiliades.

Oedipus (as the fables of poetes maken relacion) was the sonne of one Laus, kyng of Thebes: who perceiuyng his quene Iocasta

Jocasta to bee w child, sued to the oracle of Apollo, to haue true knowelage, what childe his saied wife Jocasta shoulde byngne forth. Answer was made by Apollo, þ she shoulde byngne forth a sonne, by whō he the saied Laus shoulde bee slain. In cōsideracion wherof, ymmediatly: as soone as euer the childe was born Laus deliuered it vnto his Mephearde, to dooe thesame to death. But the Mephearde moued with some compassion, would not out ryght kyl the infante babe, but bozed throughe either of his feete an hole, and with a twyg putte throughe the holes, hounge hym vp aliue on a bough of a tree. But one Phobas beeyng Mephearde vnto Polybius, kyng of the Corinthians, fyndyng the said childe, bare thesame to his quene: who (forasmuche as she had no childzen of hir owne) kepte and nourished the childe, as if it had been of hir owne bodye born, and of the swelling of his feete, by reason of the holes he was by hir named, Oedipus (for οἰδῆν in greke is to swell, and πούς οὐός, a foote.) When this Oedipus was come to mannes state, a strife and debate begynnyng among the Phocensians, the said Oedipus vnawares and vnknowyng, slewe his owne father Laus aforesaid: Upon this, it fortuneth that Sphinx the monstre, standyng on an hyllocke, at the citee of Thebes, would not suffre any bodye to passe by hir, but to all suche persones as traualled on the waye, she propounded redles and doubtfull questions, & as many as could not soyle thesame redles, she kylled out of hād. Then was made a decree, and vpon thesame a proclamaciō, that whosoever could soyle the redle whiche Sphinx propounded, shuld haue the quene Jocasta to wife, and shoulde enioye the kyngdome of Thebes. The redle that Sphinx propounded was this: what one and the same liuyng creature it was, that went on twoo feete, on thre feete and on fower feete: This redle Oedipus soyled, affermyng it to bee manne, who in his infancie creppng vpon his handes & feete was fower footed, afterwarde beeyng growen to more full peres of youth, went vpright on twoo feete, and in age decrepitt vsyng a staffe, went with thre feete. Sphinx this hearyng, for angre & sorowe, toūbled hirselfe hedlōg downe of a greate rocke and so perished. And Oedipus accordyng to þ statute aforesaid

DIOGENES.

had the quene Iocasta to wife, and with hir the kyngdome of Thebes. On Iocasta he begotte twoo sonnes, þ one Polynices and the other named Eteocles. At length Oedipus had knoweslage, both that he had slain his own father, and also that he had married his owne mother. For sorowe wherof he pulled out his owne yies w his owne hādes. And then was leden about blind by his doughter Antigone, who saved him ones oꝝ twys, whē he would wilfully haue slain hymself. Nevertheless þ Thebanes haue wyng suer knowlage & due prouf of all the pꝛemisses, exiled & banished Oedipus out of their citee and countree for ever. And he departing as a banished manne, accursed his sonnes Polynices & Eteocles (because thei did not in suche an extremetea aide their father) that neither of theim might enioye the enheritaunce of his crowne in the kyngdome of Thebes, but that thei myght see either other in battaill, and neuer haue power to retorne safe into their citee &c. with many other moſte dire and bitter malediccions whiche lighted on theim, and on all the whole familie of theim. For Polynices and Eteocles, fyghtyng hande to hande, for the succession of their fathers crowne, gaue either other his deathe wounde: so that they bothe fell downe and dyed even there, out of hande. Iocasta their mother slewe herself. And Oedipus was with a flashe of lightenyng loodainly stricken to death: And of this notable plague the malediccions of Oedipus are in a pꝛouerbiall speakyng taken for notable greete myſſfortunes, & euill chaunces, suche as Diogenes here in this pꝛesent his apophthegme dooeth mencio: and Erasmus in the said Chilliades dooeth moꝛe at large recite.

51.

How Diogenes matched fortune, lawe & affections.

Whereby is purchaced & mainteined þ

ferthermoꝛe, he is reported to haue vſed this ſaiyng alſo, that to matche againſt fortune, he ſette alwayes the confidence oꝝ ſtoutneſſe of courage: againſt þ lawe, he ſette nature: againſt affections, moꝛtiōs,

by wilfull pangues of þy mynde, reason. For þy by these three thynges is purchaced and mainteined the tranquillitee of minne. Against the bloustrynge stormes & rages of fortune, a strong herte, beeryng boide of all maner feare, is to a sapiente manne a sure buckler and defense: in stede of a lawe, the wise manne foloweth nature, to the whiche nature if þy lawe bee repugnante, he despiseth þy lawe. And wth reason he caulmeth, asswageth, and kepeth down, the troublesome assautes of desires and affections inordinate.

When Alexander Magnus came to see Diogenes, he chaunced to fynd hym in the place that was called, Craneum, sittynge in his tubbe, and patchynge together with glewe or paste þy tozen leaues of his booke. And after that the kyng haunyng familiarly talked many thynges with hym, addressed hymself to departe, and saied: Bethynke thyself Diogenes, what thou wouldest mooste faine aske of me, for what soeuer thou shalt desire or wyshe, þy shalt assuredly

52.

Craneū (e lōg was a place of exercise in the Citie of Corinthus.

How Diogenes vled the kyng, Alexander the great inuityng hym to aske of him what gifte he would.

DIOGENES.

assuredly haue, well (¶ *Diogenes*) of
other thynges we shall talke anon
at leasure, in the meane tyme stand
aside frō me a litle out of the waye,
when þ̄ kyng had gone backe frō
hym, supposyng that þ̄ other was
mynded to cōsyder w̄ himself what
he might best aske: to thesame of a
preaty while speakyng not a word,
he repeted his former woozdes &
ones again saied: aske what thyng
thy mynde and wille is *Diogenes*.
Marie euē this same was my wille
and desire to haue, ¶ he again, for
befoze, thou diddest keepe awaye
from me the sonne, beeyng moſte
requisite and necessarie for this bu-
synesse or occupacion that I am a-
bout now. ¶ Other wryters tellen,
that he saied thus: Do not make sha-
dow betwene the sonne and me.
¶ For that he was disposed to sonne
hym selfe.

53. This also is recozded in wrytyng,
that

that Alexander spake vnto hym after this sort: I am come hither Diogenes to succour and to relieue thee, because I see thee to bee in greate penurie and neede of many thynges. To whom Diogenes aunswered thus again. Whether of vs two is in moze penurie, I, & besides my scryp and my cope, dooe mysse, ne desire nothyng at all; ozels thou, whiche not beeyng contented with the inheritance of thy fathers kyngdom dooest putte thyself in auenture, & hasarde of so many perilles and daungers, to enlarge the limites of thyn emper, in so muche, that vneth all the whole worlde seemeth hable to satisfie thy couetous desire?

Diogenes as
uouched hym
selfe to bee richer
then Alexander the
great.

The insatiable
mynde of
Alexander, to
haue emper.

On a certain tyme when Diogenes 54.
had bene readyng of a lecture a
veraye great whyle together, was
at last come so ferre that he sawe a
voide page of a leafe: Bee of good
counfo:tc

DIOGENES.

counforte maisters, & he, I haue
espyed lande. & makynge resembles
aunce to a compaignie of mēne beeyng
weryed with long saylling, who are well
refreshed in their bertes, when the porte
or haue a ferre of appereth vnto them.

55.

Main sophisti-
cations, are
rather to bee
shorned, then
to bee sopledd.

To one by sophistical insolubles
concludynge and prouynge, that Dio-
genes had hornes, feelyng & hand-
leyng his foreheadde & his temples.
In feith, & Diogenes, but I see, ne
feele none. & He thought better to
laugh suche a peuishe trisleyng argumēt
to skorne, then to soplest.

56.

When zenon readyng a lecture in
the schooles, laboured with moſte
subtile and moſte craftie reasons
to proue that neither was there, ne
possibly myght bee, any mouynge,

(In whiche mouynge dependeth a greate
porcion of the verities, concluded in naturall
phylosophie.) Diogenes arysynge vp out
of his place, begoonne to walke
vp and downe. zeno maruaillynge
thereat, saied: why, what dooest
thou

How Dioge-
nes confuted
zenon, labou-
ryng to proue
that mouynge
is a thyng vn-
possible.

Thou nowe, Diogenes? Marie (& he) I falsifie and confute thy blynde reasons. And rebukynge all vnder one, the vaine bragge and ostentacion that zenon made of his witte.

A certain Sophiste, willyng in the presence of Diogenes, to shewe the

How Diogenes mocked a Sophiste, arguing him to bee no manne.

quickenesse of his witte, made a sophisticall argumente vnto hym, in maner & forme as foloweth. That I am, thou art not: when Diogenes had therunto graunted: And I am a manne, & the other, ergo, thou art not a manne. Then saied Diogenes:

nota

Leat the first membre of thy syllogisme begynne of me, and the conclusion of thyne argumente shall assuredly bee right and true. And he would not bouchesalue to discusse what default & errour was in the argumente, but thought better to geue a mocke to the feloe & stood so highly in his owne conceipte for the respecte of suche trifleyng bagguage. If his minoz had been this, thou art a manne, then after Diogenes his sentence, the conclusion had been good

Every pfecte syllogisme, hath thre partes or membres as, that I am thou arte not, the maior: but I am a manne, the minoz: ergo, thou art not a manne, the conclusio.

DIOGENES.

good, for it had solord that the Sophiste was no manne.

58.

How Diogenes mocked a feloe þ made muche prattle yng in astro-
nomic.

Above in the xliii. sayng of Socrates.

To one for the ostentaciõ of his witte, buislyly prattle yng and making many gaye good morowes, of the skye, and the steeres: I praye you good sir, q Diogenes, how long sens, came ye downe from heauen?

In this he represented Socrates, whose sayng was, suche thynges as are aboute our reache, to bee no parte of our playe to medle withall.

59.

Ennuchus, is a gelded man.

A certain Ennuch, beeyng in lore in famie and flaundze of vicious and vnchristie liuyng, had wryten vpon the doore of his hous, no euill thyng motte there entre here. Diogenes thesame inscripcion espiyng, saied: þ owner of the hous for his owne parte, what waye dooeth he vse to goo in? The Ennuch had sette bp þ title as a popsee, oz a woorde of good lucke, that no mpsauēture might light on the hous, and thesame did Diogenes wrest and transferre to the vices of the mynde, wiche onely are in veraye deede euill thynges.

The vices of þ mynde ones ly, are in deede euill thynges.

Diogenes

Diogenes hauyng gotten perfume, rubbed & enoynted his feete therewith, contrarie to the comen vsage of al other folkes. And to suche persones as made a greate woondreyng therat, he saied: Thus I dooe because that perfume beeyng poured vpon the hedde, reketh out into the aier: but from the feete it ascendeth vp to the nastrelles. And Sem- bleably did an other persone disallow and dispzaise the comen vsage, by which the menne sette garlandes of sweete herbes and floures vpon their heddes, whereas it is moze conueniente to putte the same benethe the nastrelles, for that the vapour and aier of the redolente saour dooeth not of his pꝛopꝛtee so muche descend & coke downwarde: as it dooeth mounte and ascende bpwarde.

60.

Diogenes enoynted his feete with perfume, where others, enoynted their heddes.

Mēne should weare sweete floures in their bosome, rather then in their cappe.

The pꝛeestes, or mynisters (of 61. suche diuine rites, sacresand mysteries, as in the gentilitie of that tyme wer vsed in Athenes,) would haue perswaded Diogenes, and haue brought hym in mynde, to take ordres,

DIOGENES.

How Diogenes
replied to
the Athenians,
saying hym
to be a p[re]ste
or a minister
of their holy
rites.

Agessilas, a
noble & a vi-
ctorious kynge
of the Lacede-
monians, and
Epaminon-
das a right
valiaunte ca-
pitaine of the
Thebanes.

The blisse of
heaven is not
conferred for
the respect, of
this orde, or
that, but for
good luyng.

Dyes, and to bee a mynistre of the
temple among theim, allegeyng, &
suche as in their life tyme had been
within holy ordres, had highest
preemynence, among the dedde.
To the whiche aduertisemēte, Dio-
genes thus replied. That is a mad
rekenyng, saith he, as euer I
heard, if the valiaunte Capitaines
Agessilas & Epaminondas, because thei
wer neuer p[re]stes, bee luyng in the
backehous diche, and Patetion that
theefe, with all the rable of other like
spittle vilaines, for this onely res-
pecte that thei been within ordres,
shall sitte in God almightie his
owne lappe. ¶ It was a sore checke
geuen to the facions of the p[re]stes, who
for their emloumente, lucre, & auantage,
did flater, and with faire p[ro]mpses feede
the supersticion of the blynde and igno-
raunte people, bryngyng thesame in full
beleef that takyng ordres, or professyng
religion, should conferre eternall blisse
after this presente life, where as thesame
fellicitee is ordeined and p[re]pared onely

for those

foz those, & by godly and noble doopnges
haue deserued it, whether thei be men of
the churche & within holy ordres, oz not.

At his first entreynge into his 62.
philosophicall profession oz trade,
when he in his tubbe eatyng dye
& musty breade, all solitarie with-
out the coumpaignie of any crea-
ture, hearde all the whole citee
whoughtyng, and thoughtyng eue-
rywhere with ioye and solace, (foz
it was a fest daye of high solemnitye
and pastyme) he feeled in his
herte no small tediousnesse, and a
good preaty while it rāne so in his
hedde, that he was moze then half
mynded, to geue ouer the trade of
liuyng, which he was entreed into.
But when at last, he sawe myce
come creppyng about his tubbe,
and eatyng vp the crummes of
breade, he saied to hymself, why art
thou out of conceipte with thyself
Diogenes? thou art a greate estate

How Diogenes
beeinge
moze the half
mynded to
geue ouer the
philosophical
trade & he had
entreed into,
was saied.

DIOGENES.

out right, and kepest a royall porte,
loe, thou kepest a table for sinelca-
stes too, that are gladde, to seeke
their dyner with the.

63. To Plato for y^e respecte of his flo-
uencie & beggerlynnesse of liuyng,
callyng hym curre & doggue: Yea
marie (q^d Diogenes) ye saie soothe,
for I am come rennyng home a-
gain to thein that sold me awaye.
And for it is y^e guise & maner of doggues
if thei bee sold, to renne home again to
their olde maisters. He was nothyng of-
fended with the opprobrious woorde,
but rather to his owne purpose interpre-
ted the same. In sallyng towardes Aegis-
na he was before his arryual, taken pris-
soner of certain pirates, and so brought
into y^e Ile of Crete, & there sold. Those
pirates (I thynke,) wer Corinthians,
or Atheniens, or at lest wyle Aeginetes.

Diogenes
tooke in good
parte to bee
called doggue.

Crete, is the
same Ile, y^e
wee call Can-
dic, of which
wee haue no-
ted in another
place.

64. When certain persones had de-
maunded on hym as he was com-
myng homeward fro y^e hotte baine
hous, whether there wer at y^e same,
many menne, no veraply, saied he.
And

THE FIRST BOOKE.

98.

And beeyng eftson asked whether there wer at the said stewe muche presse of folke, yea by y^e rood is ther, q^d he. **¶** Notifying, that to bee called a manne, is a fitte name but for a fewe.

The appellation of a man is fitte, but for fewe.

This also goeth in a tale, albeit bneth beleuable. Plato had thus defined a manne: A manne is a liue-thing with twoo feete, hauyng no fethers. And when the scholares of Plato had made signes and tokens of well allowyng thesame diffinition, Diogenes brought forth into the schole, a cocke pulled naked out of al his fethers both great & smal, sayng: loe, here is Plato his manne. **¶** Wherupō it was added to the diffinition, hauyng brode nailles, for that no byrdes haue any suche.

65.

This diffinition of a man Aristotle also in his logike dooeth improue.

How Diogenes improued the diffinition of a manne, whiche Plato gaue.

To one demaundyng at what houre best wer, for a manne to goo to his dyner: If he bee ryche, q^d Diogenes when his pleasure is, if pooze, when he mape.

66.

At what houre it is best for a man to dyne.

Beeyng at Megara, when he


67.

n ii sawe

DIOGENE'S.

Megara was a towne in the countree of Attica, not fette from the citee of Athenes.

The Megarians were rechelesse in keepyng their children.

saue the raimmes goo' with their wulle on their backes vnshorne for takyng harne of the bitturnesse of colde, and their young childre goe clene naked without any clothes at all, he saied: It is muche better to bee the raimme, then to bee the soonne of a Megarian.  It is wryten of the Megarians, that they were woondrefull rechelesse in noursyng & keepyng vpon their children.

68. A feloe carryng a long loggure in the strete, gaue Diogenes a good rappe wth the one ende of it, for lacke of takyng heede, & incontynente (as the guyse is in suche case) saied: Beware: why, (q^{uod} Diogenes) dooest thou entend to geue me an other rappe yet? Other wryters do thus tel it. Whē the feloe saied: beeware, Diogenes rapped his staffe on the pate of the other feloe, and after the stroke alreadye surely sette on and past, saied as the same had doen afore to hym,

It is ouerlate to bidde beeware, when hurt is dooen alreadye.

hym, beware. ¶ Beuyng vnto the same taunte pour taunte, or one for another. For, beware, should haue been said befoze the harme dooing, and not after.

Diogenes on a tyme, bearyng in 69.
his hande a lighted candle, walked vp and downe the mercate stede, in a veraye bright and clere daye, like one that sought a thyng losse. And diuerse persones askyng, what he did: Marie I seeke a manne, or he. ¶ Notyng the publique maners of the citee scace honest enough for any person, bearyng the name of a manne.

A manne is a rare thyng to bee founde, though he be sought with a candle.

When he had on a tyme been so 70.
soured with water, that he had neuer a dye threde about hym, and stood droppynge on euery syde and parte of his bodye, diuerse persones standyng about hym (as commonly in suche case thei will) tooke muche pitie on the poore solle, as one that had been serued a veraye vngoodly touche, and bled or had
n iii leed

DIOGENES.

leed out of all good faction. To
whiche persones, if ye bee wyllyng
saieth Plato, (for he also among o-
thers was happly at ysame tyme
presents) to take pietie and compas-
sion vpon Diogenes, departe henc
and gette you from hym. And ab-
tynng in hym beeyng a philosophier de-
sirefulnesse of glorie. Forasmuche as
therefore to bee vnto y by standers suche
a woondrepng and gazyng stocke was
to Diogenes greate pleasure and delecta-
cion: he was rather happie and fortun-
ate, the to bee pietied, but if he had been
wetted fro topp to toe, no mā standyng
by to see it, then had he been miserable in
betraye dede.

Prime ambi-
tion & desire
of glorie in
Diogenes.

71.
The patience
and modera-
cion of Dio-
genes.

To one that gaue hym a good,
cusse on the eare, in good south (or
he) I had no suche knowelage ne
warnyng to goe with a salette on
my hedde. And that was all that
euer he did to bee auenged on the partie
that had stricken hym.

72.
How Diogenes
requited
one Midias

But he did not with sembleable
patience forbear one Midias, who
after a good whistersnefet, truely
paied

THE FIRST BOOKE.

pated on his eare, had saied: There
 bee three thousande brasse pens
 now readie assigned and laied out
 for thee in the eschecquier: in the
 waye of mockage, bidding muche
 good dooe it hym, for that he was
 assured to recouer of Midias so much
 money for a forfaiture, if he would
 take þe lawe for the blowe geuyng.
 But Diogenes þe nexte daye folowyng
 tooke abroad thongue, suche as þe
 champions vsed of neates leather
 sette with studdes and bosses, and
 thesame wel fauouredly bestowed
 about þe ribbes and pate of Midias,
 he saied euen in the veraye same
 wyse, as the other had dooen afore
 to hym: there bee three thousande
 brasse pens now readie assigned &
 laied out for thee in þe eschecquier.

¶ Aulus Gellius telleth of a feloe whiche
 had a good spozte to geue menne buff-
 fettes with his hande, and ymmediatly
 after, would commande to bee told out
 in ready money þe summe of þe forfaiture,
 n iii out

84.

geuyng hym
 a blowe on
 eare.

The penaltie
 of forfaiture,
 for geuyng a
 blowe in the
 olde tyme at
 Athens,

DIOGENES.

out of a purse, whiche he had continually carried about wth hym for that purpose. But Diogenes plainly declared, not all menne to bee of that patience, that thei can bee satisfied, and hold theim contented with the penaltie of the sette forfeite.

73.

How Diogenes answered Lysias, Demaunding whether he beleued any goddes to bee.

The philosophers had in this behalfe, a veray euill name abroad, that either thei beleued not any goddes to bee, or els thei did contemne thesame. This thyng Lysias half signifiying, asked Diogenes, whether he beleued that there wer any Goddes. To whom Diogenes, answered. How maye it stand with reason that I should not beleue, y^es: I am fully perswaded y^e thyself art a feloe of the Goddes abandoned and accursed. ¶ This sayng some w^{riters} dooen attribute to Theodor^{us}. He made none answer to y^e question, but reuered the woordes to the parties self, that had in the waye of despite putte the question to hym.

Lysias was an oratour in Athenes who for his excedyng sweetnesse, Quintilian praiseth.

74.

Espying a feloe for the obseruaunce of religion, washyng hym selfe

selfe with riuer water, (for by this
 rite did menne of olde tyme vse to
 purifie and clense thei[n]selves, if
 thei beleued any offense on their
 partie against the Goddes to haue
 been comitted) miserable creature,
 saied Diogenes, when thou hast erred
 in any pointe of grāiner, thou art
 not assoyled by castyng water vpo
 thyselfe: then muche lesse shal sem-
 bleable spynckleyng of water ridde
 or deliuer thee from synfulnesse of
 liuyng. ¶ He did verape well note the
 supersticion of folkes, in that thei bele-
 ued the spottes and stapnyng of the solle
 to bee purged and scoured awape, with
 the sensible, grosse or carnall elemente of
 bodp[er] water, excepte thei had also cutte
 awape the ino[n]dynate lustes and desires
 of the herte.


How Dioge-
 nes eluded a
 feloe spynckle
 yng water v-
 pon hymselfe
 for purge-
 yng his synne

The supersti-
 tion of folkes
 in old tyme.

He did woonderous highly re-
 buke those persones, who, if any of
 their maters frained not, but went
 awy[ay], would blame and wyte for-
 tune therfore (as in deede y[et] mooste
 parte

75.

Diogenes re-
 buked those
 psones, who
 blamed for-
 tune, when
 their maters
 went awy[ay].

parte of menne vsen to dooe, and Diogenes auouched the parties sel-
fes muche moze woorthie to bee
shent, whose guise and facion was,
with all earnest requeste & instaunce
to craue at the handes of ladie for-
tune, not suche thynges as in be-
raye deede wer substanciall good,
but suche as in their owne phansie
and opinion seemed good.  For

If god might
bee leat alone
he would sed
to mane that
were best for
hym.

if menne would permitte or leaue to the
arbitrimente, wille and pleasure of the
Goddess, to sende suche thynges, as they
same dooe iudge to bee best and mooste ex-
pediente, they would sende it. Now, for as
much as menne receiuen accordyng to
their own mooste agre & ympfortune suites
they dooen like feloes haupng no shame
in them, to laye vnto *Godde* & faulte
of quaillyng and mpsproung.

76. The supersticion of suche per-
sones as would bee frayed with
dreames, in this maner did he de-
ride and skorne, what thynges ye
dooe whyle ye are awakynge, saith
he, that care ye not for, and what
thynges

thynges ye dreame whyle ye are
 slepyng, ye dooe carefully serche
 out. ¶ For to the fellicitee, or miserie
 of a manne, it maketh not so greate force
 what cometh to the same in his slepe, as
 what he dooeth awakng, while one is
 awakng if he perpetrate any vnbonest
 or synneful acte, it wer requisite to feare
 the wrathe of Godde, and þ wo full ende
 to ensue therof, and not if menne see this
 or that, in their slepe.

The superstition of many
 folkes about
 their dreames

At the Olympia, the cryer thus 77.
 proclamng, Doxippus hath woonne
 the maisterie of menne, Diogenes cor-
 rected hym, saying: no, Doxippus of
 slaues or vilaines, and I of mēne.

The bodese-
 uautes of
 glozie.

¶ Signifying, theim that proued mai-
 sterie at the saied olympia and other
 like games, not to bee menne, but bonde-
 seruautes of glozie, onely the philoso-
 pher and none els hath the ouer hande
 of menne: like vnto this, is one other of
 his saynges aboue mencioned.

The philoso-
 pher onely
 hath victorie
 of menne.

When Philippus had an armie in
 the countree of Cherronea, there to
 make warre, thither came Diogenes,
 and beeyng taken by þ soldyers,
 he

78.

This Philippi-
 p^r was kyng
 of the Macedo-
 nians, & far

DIOGENES.

ther of Alexā-
dor p greate.

How Dioge-
nes aunswere
ed Philip⁹,
challengeynge
hym for a
spye.

he was brought vnto the kyng,
who, when he sawe Diogenes a per-
sone vnknowen, cryed out in a
greate furie, A spye, a spye. To
whom Diogenes replied, sayng: yea,
euen a veraye spye in deede. For
hither am I come to vieue y brain-
siknesse of thee, who, not beeyng cō-
tented with y kyngdome of the Ma-
cedonians, for to geate other mennes
kyngdomes into thy hādes, dooest
cast thyself in greate perill & daun-
ger of leesyng bothe thyn owne
kyngdome, and also thy life. The
kyng meruaillyng, at the franke
plainnesse of the māne, discharged
thesame, and sette hym at large,
biddynge hym goo where he would
at his free libertee.

* Cheronea, the countree where Plutarchus was borne, a re-
gion nigh to Hellespontus. And in this place did Philippus cō-
quiere & subdue all Grece. It is called by another name Chersos-
nesus, because it is in maner round about enuironed with the
sea, and is by reason therof in maner a veraye Isle. And for the
excellencie, it is ofte tymes sette for Hellespontus.

79.

Alexander the kyng of the Macedo-
nians

nians had sent letters vnto Antipater by a certain persone named Athlias, Diogenes at thesame houre beeyng happly in place. Who, accordyng to his Cynicall guyse, saied: Athlius from Athlius by Athlias to Athlius.

It was nothyng but a tope, in da-
lyng, with the affinitee and similitude
of woordes. For the name of the messa-
ger was, Αθλίος, with α. and ἄθλιος in
greke souneth one bepng in myserable
state or condicion, & soe bered or beaten
with manyfolde traouailles, peines and
troubles. For whiche respecte the figh-
tyng menne, or the champions & maisters
of fense, had their name deriued out of the
same vocable, and wer called bothe in
greke and latin *Athletæ*. The menyng of
the philosopher was, that pzinces for
the ambition of honour, reuole and do-
mynton, beeyng in contynuall strife and
hurlee burlee, are in veraye deede perso-
nes full of miserie and woore: and even in
like miserable state of wretchednesse to
bee all those that are readie, prest, & wil-
lyng seruauntes, aiders or furtheres of
the appetites and desires of thesame.
So then true it was, that Alexander for the
carefull and troubleous life that he leed woore
style

Athletæ.

Princes whiche for ambis-
cion of honour
reuole and do-
mynton are in
contynuall
strife, bee
in miserable
state, and full
of woore.


DIOGENES.

Athy called Athlius, that is miserable, wrote and sent lettres by Athlias, beeyng no lesse worthe the appellation of Athlius then his master, vnto Antipater as muche worthe to bee called Athlius as any of the other twoo, in that he was at all tymes bounde to obeye and serue Alexander.

80.

Diogenes refused to go to Alexander.


Perdicca, graund maister vnder Alexander.

Beeyng spoken to, and inuited to come vnto Alexander, he refused so to dooe. But to Perdicca the high Capitain, or graund Maister vnder thesame Alexander thretenyng to take his life from hym, excepte he would come. In feith, saied Diogenes, then shal ye dooe a noble and a valiaunte acte. For aswell the litle wourme which (both in greke & latin) is called Cantharis as also the blacke spyder called Phalangium, is hable at all tymes to dooe as muche.  Cantharis, is a litle litle bermyng, not muche vnlike in facion to the beetle or the boznet, but haupng in it starke popson. Phalangium, is the spyder of the moste benemous sorte, netther did he strike or feare, on his partie again to threten Perdicca, that he should liue happly, though he liued without his coun-

Cantharis.

Phalangium.

compaignye, notisfing theim to bee in a
verape wretched case oꝝ state, that liued
with Herdicca.

He affermed the Goddes to bee
gentle and soone entreated to geue
life vnto menne, but thesame life to
bee a thyng vnknowen to suche
persones as seeke to haue of these
marchepaines oꝝ wafers wth other
like iunkerie, and their sweete per-
fumes oꝝ poumaundres, and other
sembleable Delices.  For those
persones who haue all the pleasure of
the saied thynges beleuen themselves to
liue, where as onely wisdom and per-
fecte vertue dooeth assure þ verape true
life in deede replenished with tranquill-
tee and pleasaunte sweeteneste. Where-
fore not the Goddes are to bee putte in
faulte, but manne, who of his owne mere
folye dooeth earnestly craue of the saied
Goddes, not life, but sensuall pleasures
of the fleshe.

81.
The life of
manne tran-
sith not in
carnall plea-
sures nor in
sensualitee.

Onely perfect
vertue getteth
to manne ver-
ape true life
in deede.


The prepos-
tous prayers
of carnal per-
sones.

Espyng a delicate and nyce fe-
loe, to haue his shooes putte on &
bucleed by his seruaunte. Paye
in


82.

When he sawe a feloe gooyng 83.

to prison & had embelld and conueighed awaye a cuppe of golde out of the treasourie or chaumbre of the citee. (And so it chaunced & he was lede to prison by the officers of the citee whiche thei called in greke *ἡερομνήμονας*.) See, see, &

Diogenes, the graunde theues leden the petie theef to warde.  Would God this same woode might not bee without a lye saied of some publique officers of Christentee, by whom sometymes is trusted by, & hanged on & galoes a poore Tely solle, that hath percase plesed awaye tenne grotes, where theimselfes by great pcelage, by bzle, or extorcion, pea and for a fair touche, by decetuyng & beguylyng their prince, or the commen weale, dooe growe dayly and encrease in welthe and richesse, womanne sayng blacke is their men.

The graunde theues ledē & petie theef to prison, saied Diogenes.

 In the olde tyme there was of an aunciēt custome in Grece at certain seasons a commē assemblee, of certain the moſte laige and prudente persones, by election appointed therunto, out of all the chief citees, after a muchelike sorte, as nowe here in Englande are chosen knightes for eche shier, and bourgeoisses for every toun, and by a commen consente assigned at tymes requisite, to repair vnto the parliamente. And it was called in Greke

DIOGENES.

Αμφικτυονικόν συνέδριον, of ὧ latines, *Amphictyonicus cō-*
sessus, the sitting of the *Amphictyons*, or, *conventus Amphic-*
tyonum, the assemblée of the *Amphictyons*, or, *Amphictyoz-*
nicum consilium, the counsaill or parliamente of the *Amphicty-*
ons, or els, *concilium Amphictyonum*, the conuocation of the
Amphictyons. Some writers holden opinion, that the name of
Amphictyons was geuen vnto it of comyng or resortyng out
 from all citees and townes of Grece to the said parliamente (for
 the bordiers, or bounders, inhabityng round about any place
 are called in greke Αμφικτύονες,) And some authores deriue ὧ
 name frō *Amphictyon*, ὧ sonne of *Deucalion*, who in tyme of
 his reigne here is chronicled to haue called together a counsaill or
 parliamente of the nations of Grece, & by a cōmen ordinaūce en-
 acted to haue instituted the said maner and fourme of assens-
 bleyng. The people of Grece whiche repaired to the said coun-
 saill are nombred twelue: the *Ionians*, the *Dorians*, the *Perre-*
bians, the *Boetians*, the *Medonites*, the *Achaeanz*, the *Phthio-*
tes, the *Melians*, the *Dolopians*, the *Aeneanz*, the *Delphians*, &
 the *Phocenians*. And the bourgeoisie, that wer by publique
 autoritee chosen, appointed, and sent from any of the cōuntries
 aboue named vnto the said counsaill, wer called ἱερομνῆμονες,
 and by an other name πύλαγοροι, of, πύλαία, the place wher
 ὧ parliamente was holden.

84.

Beholdyng a ladde hurleyng
 stones at a gibette, well dooen, of
Diogenes, thou wilt surely hitte the
 marke : 2^d Signifying that a dape
 would come when the partie should sur-
 rely bee hanged.

When

When a sorte of young strieple-
 ynges standyng about Diogenes had
 cryed vpon hym, doggue, doggue,
 doggue, and ymmediatly beeyng
 afrayed, had begonne to renne
 awaye, and beeyng asked why thei
 ranne awaye, had saied, lest thou
 shouldest byte vs, bee of good
 chere my soonnes, for he, a doggue
 eateth no * beetes. Couertly & by
 a priue nippe, byslandyng theim of ma-
 ners effeminate, wanton, and foolyshe.

* Beetes is an
 herbe called in
 greke *Ελίτος*
 in latin *Beta*,
 of whose ex-

cedyng wery shenesse and vnsauerynesse, euen of olde antiquitee
 dawecokes, lowtes, rackescombes & blockehedded fooles, wet
 in a prouerbiall speakyng, saied: betizare, to bee as weerishe and
 as vnsauerie as beetes. Plautus in his comedie entitleed *Tru-
 culentus*, saith: *Blitca est meretrix*, it is a peadyshe whoore,
 and as we saie in englyshe as wise as a gooce, or as wise as his
 mothers apen streng. So a feloe that hath in hym no witte,
 no quickenesse, but is euen as one haunyng neither life ne colle,
 laberius calleth bliteam belluam, a beaste made of beetes. And
 in Menandez also (as citeth Erasmus in his prouerbe, betizare,)
 the housbandes reuile their wiues, callyng theim, bliteas, of so
 small wiste or helpe, that thei wer as good to haue wiues of
 beetes, for whiche we saie in our englyshe prouerbe, wiues of
 cloutes. And because all effeminate persones dooe in fine growe
 to sembleable cotsy shenesse and dotage, as if thei wer not mas-
 ters of their owne witte, but as persones rapt into an other
 worlde, Diogenes tooke occasion of comparyng and resemble-
 yng his boyes (in whom was no likelyhood ne sparke of good to
 wardnesse

DIOGENES.

wardnesse, but rather of al vnggraciousnesse) to the werpthe and vnsauerie beetes.

86.

How Diogenes scorned a feloe, & being but a sheepe, setting vp & down in a Lyons skynne.

To a feloe that tooke hymself for no small foole, because he ietted about the stretes w a Lyons skynne on his backe, Diogenes saied. Thou feloe, wilt thou neuer leaue putting the mantell or gaberdyne of manhood and prowesse to shame?

He thought it a ful vncomely thyng, that a persone effeminate (and suche a sheepe & durst not shewe his face among menne, but was moze like to crepe into a benche hole, then to dooe any manly acte,) would bsurpe the wearyng of the wede of † Hercules. Theselfsame maye bee saied to those persones & with monstrous disguylyng of their besture professen holinesse, their maner of liuyng beeyng nothyng answerable to thesame.

Hercules was & sonne of Iuppiter, gotten in the citee of Thebes vpon queene Alcmena the wife of Amphitruo, while he was from home in battaill. Hercules was a manne of singular manhood and prowesse, and did in hys tyme. xii. notable valiaunte actes of whiche one was, that he slewe a ferse Lyon in the forest of Nemea, & woze the skynne of thesame as a thyng woonne by strong hand & in that wede or habite he is sette out in all imagerie or pictures of hangynges or peinted clothes.

87.

Diogenes thought not theim mozte

When certain coumpaignie had greate communicacion of Callisthenes & philosophier, that he was hap-

pye

THE FYRST BOOKE.

107.

blissed that his
ned, in kynnes
courtes.

pye, fortunate, and euen in heauen,
foz that he was in the courte of
kyng Alexander wth muche high fare
and preparacion entretained, No
Marie, or Diogenes, he is in wretched
case, and in miserable condicion,
foz that he must bee fain to take
his dyner and his supper when
pleaseth Alexander. ¶ Menyng, no-
thyng to bee in þ^e state of perfecte blisse,
if libertee bee awaye. This is Callisthe-
nes the disciple of Aristotle, whom A-
lexander at last did cast in prision, where
he perished and dyed. Some w^{ri}ters foz
Callisthenes, dooe putte Aristotle hym-
self, of whose singular good fortune and
happe, when coumpaignie made muche
talkyng, foz that he liued familiarly wth
a kynges sonne: yea, or Diogenes, Ari-
stotle dineth at suche houre as pleaseth
Alexander, and Diogenes, when pleaseth
Diogenes.

Nothing is
in the state of
perfecte blisse
if libertee bee
awaye.

Callisthenes
the disciple of
Aristotle at
length cast in
prison by A-
lexander.

If Diogenes, at any tyme stood in 88.
greate neede of money, he would
take it of his frendes. But to suche
persones as with many checkyng
woordes did (as ye would saie
bayte

DIOGENES.

ὄντι αἰτῶ,
ἀλλ' ἀπαι-
τῶ.


repetere,

A philoso-
phie dooeth
not begge, but
requireth his
owne duetie.




Who so re-
streigneth &
kepeth from
his frende in
tyme of neces-
sitye, whol-
deth that is
none of his
owne.


bayte hym, for that contrarie to
the dignitee and honestee of a phi-
losophier, he would after y^e maner
of beggers aske and craue. No, &
he, I dooe not aske their almes,
but I require my duetie. For the
latin woorde, *repetere*, is v^{se}d in his p^{ro}p^{er}
significacion, when we demaunde or
require to haue rendred or redeliuered
vnto vs any thyng, whiche either by the
waye of loue, or els by leaupng it in the
custodie or keepng of an other persone
is out of our owne hādes. And one frende
geuyng to an other that is in necessitee,
dooeth not geue a free gifte, but red^{em}deeth
or paieth home again that he owghed by
true debte. For whosoouer in suche a case
dooeth kepe or restraigne his money, ther
saine dooeth wrongfully detein & with-
hold & is none of his owne p^{ro}p^{er} goods
des, but due to an other bodye.

When a certain young manne
89. beeyng kembed, piked, and decked
all of the myniō tricke, had moued
& putte forth a sonde or peyshe
question to Diogenes: certes, & he, I
will make you no aunswer to your
question,

question, till by takyng vp oꝝ doo-
yng abrode your clothes, ye shall
haue shewed, whether ye bee a
manne, oꝝ a woman.  By his ap-
parell and a rase nothyng fitte ne comely
foꝝ a manne, he noted þ̄ effeminate wan-
tonesse and nyctitee of the partie.

Quercutious
apparell, as
gueth wanto-
nesse and ny-
ctitee.

To an other young manne fe-
actely and trickely representyng
at the baines, a certain lastiuious
playe, whiche to exhibite þ̄ grekes
callen,  κωτλαβίλει: Sirrha, youg
manne, ( Diogenes,) the better ye
dooe, þ̄ wurse it is.  Utterly distat-
lowyng & condemnyng the feacte which
of it self was unhonest and naught, of
whiche sorte is also playing at dyce,
wherin the moze cunnyng werkemanne
that euery persone is, the wurse manne
is he and the lesse honest.

 κωτλαβί-
λει, was a
foolyshe game
þ̄ louers had,
and vled to
playe at dy-
ners, suppers
& other ban-
quettes, by þ̄
bobleynghat

the dyuke made, whiche remained in the cuppe after thei had
dronke, foꝝ þ̄ dyuke þ̄ was left, they would cast vp on high, and
by the clockyng, plashyng, oꝝ, soun that it gaue in the falle, thei
would take a significaciō whether their louers wer true to them
oꝝ not. And therof κωτλαβίλει, to playe that kynde of playe.

As it fortunēd Diogenes to bee 91.
pꝛesente, and to make one among þ̄

DIOGENES.

How Diogenes serued a certain coumpaignie that cast bones to hym, as if he had been a doggue.

moo at a dyner, the coumpaignie calling hym doggue, cast bones to hym in derision, in consideracion that thesame is a thyng customably vsed to bee dooen to doggues. But he in departyng froim y coumpaignie, pissed vpon euery of the geastes y late at the table behinde at their backes, signifiyng thesame also to bee, one other propyete be- longyng to doggues.

92. The oratours & other persones dooyng all thynges for glorie & re- noume, Diogenes called by a woorde that might bee taken in a double sense, *τῆς ἀνθρώπου*, this double menne. For as the comen sorte of people denpeth that persone to be a man that is neither learned nor yet of gentle condicions, so did the philosophier call hym a miser, that had no qualitee aboue the comen rate of manne. For accordyng to y sayng of Homere: No liuyng crea- ture is more miserable then manne. And therfore, this double menne, Diogenes called this double misers, as the whiche bestowed

τῆς ἀνθρώπου =
παις,

Oratours
and other per-
sones dooyng
al thynges for
glorie Dio-
genes called
this double
menne.

Manne of all
creatures no-
re miser.

bestowed & applyed al their studies vpon
a thyng of moſte banſtee in the woꝛlde, &
wer as bondſeruauntes oꝛ pages to the
multitude of the groſſe people, beeyng a
beaſte of many heddes.

The people, a
beaſte of ma-
ny heddes.

A certain riche manne hauyng
nomaner knowelage ne learnyng
at all, & yet gooyng in gorgeous &
gallaūt apparel, he called in greke,
χρυσόμυλον, that is: a ſheepe with a
golden flyce. ¶ Foꝛ in the poetes it is
found wꝛitten, that ſuche maner ſhepe
haue been. And thoſe perſones, who wer
ſely pooꝛe ſolles, and had nomaꝛe ſtoꝛe
of witte then thei muſt needes occupie,
wer euē then and yet ſtill are in all coun-
gues, and places by a comen pꝛouerbe:
called ſheepes heddes, oꝛ ſheepe.

93.
Riche per-
ſones boide
of learnyng
Diogenes cal-
led ſheepe w
golden flyces.

¶ Suche a
ſheepe was in
Colchos who-
ſe flyce Jaſon
by the helpe
of Medea
the kynges
doughter fet
awaye, ſea-
94. yng the
bulles &
dragon, that
kepte it.

Paſſyng by the hous of a certain
prodigall and ryottous perſone,
where it was wꝛiten vpo the dooꝛe
this hous is to bee ſold, if any man
will bye it. Yea by my feith, q̃ Dio-
genes, I eſpyed veraye wel, and pꝛo-
phecied i my mynde, that by reaſon
of thyne vnmeaſurable gourmaū-
dyng

Ryot and pꝛo-
digaltee, cau-
ſeth menne to
ſpue vp whol
houſes.

DIOGENES.

dyng and surfaictyng, thou wouldest at laste spue vp some house, ¶ foz he had already consumed and deuoured his hous, befoze he offered the same to sale, by setting that inscription vpon the dooze. So that it might more truely bee called a spuyng, then a vendition or sale.

95. To a young feloe, fyndyng greate faulte, that he was euill couzreed and troubleed of many persones, noz could bee in reste foz them: Marie, and ceasse thyselfe also; & he, openly to shewe tokens of being out of quiete. ¶ Signifyng the saucy and buispe medleyng of suche persones as will neuer ceasse dooing mischiefes and displeasures, by no yearthly thyng better to bee quieted or ended, then if the partie that is harmed or wronged dissemble his grief. foz suche persones as dooe haggue and haue at a bodie, purposely to bring hym clene out of quiete, & to bere hym at the botome of the hert rote, will ceasse & leaue of in case they see the partie to be nothyng moued with their dooing. Albeit I haue half a geasse the greke wordes cōprehēd another p̄sue
 82

The best way to ceasse the molestacions of buispe medleyng feloes is to dissemble that wee bee greued wth them.

not

oz couered sense. For whē the young
feloe cōplained, & found hymselfe
greued, & a sorte of buisie medleers
would not leat hym alone, ne suf-
fre hym to bee in reste, Diogenesthus
answered in greke: παῦσαι γὰρ καὶ

σὺ τὰ δειγμάτων τοῦ πασχόντων & περι-
φέρειν. That is, yea and ceasse thou

also to carrey about with thee, the
tokens of a person wanton and ef-
feminate. For suche persones neuer lacke

trouble oz vexacion, but euery bodye will haue a
sayng at theim, accordyng to the latin prouerbe,

Malū melius audet rodere. That is, an euill
persone eue & veraymous dareth to snappe at.

And compaignie is bothe greuous and odious
to those that are vnhonest, oz malefactours, as

witneseth Chyriste in the Gospell, sayng. Menne
loued darknesse moze then light, because their dee-
des wer euill. For euery one that euill dooeth
hateth the lighte, neither cometh to the lighte, lest
his deedes should bee repproued.

An euill per-
sone euen the
veraymous
dareth to
snappe at.

Euery one &
euill dooeth
hateth & lighe
Joh. iii.

A mynstrell that was a player
on the harpe, beeyng of no cūnyng
in the worlde, and therewithall a
great gozrebealped chuff, yea and
besides that, dispraised of all per-
sones

96. *notu*
Why Diogenes
commens
deth an har-
per, whom all
others dis-
praised.

DIOGENES.

sones that heard hym, for þe wurste
that euer twanged, onely Diogenes,
did commend and praise. And to
them that woondreed, wherfore he
should so dooe: I allowe hym and
gan hym thanke, saied Diogenes,
that beeyng suche an one, he hath
had more mynde and wille to sette
hymselfe on werke, and to bee occu-
pied with his harpe, then to take a
standyng by the high wayes syde
for a pourse or a bougette. **20** Si-
gnifyng that the feloe beeyng of bodge
bailaunt and stourdye, and groste or rude
of witte, was by all similitude of out-
warde tokens, more apte to haue been a
robber on the high wape, then to bee an
handler of any muscicall instrumente.
The grace of the sayng, dependeth of þe
place of rhetorike, *ab inexpectato*, that is
grounded vpon a thyng þe a body would
lesse thynke on. **21** For who would haue loo-
ked for suche an aunswere of Diogenes?

The place of
rhetorike *ab*
inexpectato.

97. An other harper, who, as ofte as
he plaid on his instrumente, was
forsaken and left alone in place of
all his

THE FIRST BOOKE.

all his audience: Diogenes, when he mette hym in the strete, saluted in this maner. God ye saue and see goodman cocke. And where the feloe beeyng offended with þe straunge nesse of that salutacion, saied: why goodman cocke? Marie, q̄ he, because that with thy crowyng thou reasest euery body þe heareth the. ¶ He deuised to fynd a iestynge tope of þe ambiguttee oz indifferencie of þe greke boice, ἀναιρεῖται. For he is properly saied in greke, ἀναιρεῖται. both that reaseth a bodye out of his slepe, as the cockes bsen to dooe, when thei crowe with an euill grace, & also þe reaseth one sittynge on his taill, to arise out of his place, as this harper euermoze bled to dooe.

When a great noumbze of peo- 98.
ple stood gazyng and staryng vpon a certain young striepleyng of excellent good fauour and beautie, Diogenes stoopynge downe veraye lowe, gathered into his lappe as fast as he could, the poultz called
Lupines


III.

How Diogenes saluted an harper þe dyoue awaye his audience as often as he played oz song.

ἀναιρεῖται


DIOGENES.

This kynde of
poults, called
lupinus, we
haue not in
englande
groweyng.

Lupines. And the yies of all the fol-
kes turned to behold that sight, he
auouched, that he meruailled: why
thei would leaue the young māne,
to looke on hym.  Notyng in that
by worde, their intemperancie and wanton
disposicion.

99.

To a feloe that was exceedyng
supersticious, and soze subiecte to
the terrours of bugges, and spy-
tes, or goblins, that walken by
night and in places solitarie, and
yet inanaced to flea Diogenes, sayng
vnto hym, I will at one stroke all
to crushe thy hedde to powther: In
feith q he again, if thou so dooe,
I shalbee ready at thyn elbowe to
playe the parte of hobgoblin or
collepirie, & make thee for feare to
weene the deuill is at thy polle.

 Signifyng y he was hable to make
the other partie afrayed, euen beeyng
dedde, of whom he was so contemned &
sette at naught beeyng alieue. And yet
thi same foolyshe mynde & faulcie, euen at
this

How Diogenes
mocked a
supersticious
feloe, y was
afrayed of
spites, thies
tenyng to flea
hym.

this veraye present dape posselseth no smal
nosubze, who although thei be fierse & ful
of cockpnyng against liues men, yet are the
same moste feare full creatures þ possible
may be of colles walking (as thei cal it.)

The superstiti-
cious feare &
ymaginacion
of many fol-
kes, that col-
les walken.

Beeyng desired and praied, by
one *Hegesias, to lend hym the vse of
thre or fower bookes: Thou art a
madde feloe Hegesias, for he, (þ where
in choosyng figgues thou wilt not
take figgues peinted or countre-
feacted, but veraye true and right
figgues in deede) thou canst fynd
in thy herte, (þ veraye true actual
exercise and practyse of philosophie
neglected), to renne to the philoso-
phie scribleed or peinted in paper.

In this sayng he noted those per-
sones, who all their whole life throughe,
doe nothyng but reade the bookes and
werkes of philosophers cōteinyng pre-
ceptes or rebules of vertuous liuyng,
wheras vertue is moze effectually lerned
by practisynge or puttynge thesame in bye,
then by readyng. The greke vocable γυμ-
νάσιον, whiche Diogenes vsed, is a hoise
indifferent to wytyng and to peintynge.

And

100.

*Hegesias
was a philos-
opher Ep-
renaique, þ is
to saye, of E-
picure his sect
a manne of so
greate elo-
quence as Ma-
lerius Maris-
mus writeth)
that he did so
liuely declare
and sette out
all the euils
of this pre-
sente life, that
the piteous &
lamentable re-
presentacion
of thesame eu-
ills, throughe
his wordes,
deply engras-
ued & enpiens-
ted in the herte
of manne,

DIOGENES.

veraye many And therfore vertue sette forth the in
pſones tooke bookes, is vertue muche like, in maner
occasion to as if it wer peynted on a cloth or table.
hate this pre And in dede againſt all reaſon it is, in
ſence life, and chooſyng figgures to bee curious and
had an ear preſiſe to take none but of the beſt and in
neſt deſireful- vertue to bee nothyng ſo.
nelle willing ly to ridde theiſelves out of the worlde. And therfore he was
by the commaundemente of kyng Ptolomeus forbidden any
more to ſpeake of any ſuche mater.

101.

To a certain perſone in þ waye
of reproche obiectyng vnto hym
that he was a manne banysſhed his
countree: Thou ſely creature, ſaied
he, for this veraye cauſe did I at þ
firſt become a philoſophier. *¶* Ei-
ther forthat banysſhement had enforced
and driven Diogenes to entre the studie
of philoſophie, or els becauſe he had pur-
poſely learned philoſophie, to the ende
that he might bee hable with a patiente &
contentefull mynde, to endure banysſh-
mente, and other ſembleable chaunces.


Why Dioge-
nes firſt be-
came to bee a
philoſophier.

not

102.

How Dioge-
nes aunſwe-
red one, þ caſt
in his teeth þ
the Sinopi-
ans had ba-
nyſhed hym.

Vnto an other feloe ſaiyng to
hym in deſpite, Naye, the Sinopians
haue condemned thee with banys-
ſhyng the, neuer to come more in þ
countree, & I theim, or he, to abyde
there

¶ neuer to come thens.  Signi-
fying hymselfe, in þ he was biddē to goo
seeke hym a dwelling place in an other
countree, to bee no pointe in worse state
oz cōditiō, the those persones, which re-
mained still dwelling in their owne coun-
tree, not hable paciētly to suffre banys-
ment if it should chaunce. For equal miserie
it is, to make abode in a place by enfor-
mente and compulsion, & to be banys-
hed oz exiled from a place by enfor-
cemente and compulsion. A philosopher, who in
differently taketh every ground & every
lande vnder the cope of heauē (whiche so
euer it bee) for his owne native countree,
if he bee cōmaunded to departe any whē
by banysment, is a manne exiled out of
some one particulare citee oz naciō one-
ly. But he that cannot liue in another
place besides his owne countree, where
he was bozn and breden, is a manne ba-
nyshed out of regions almoste innumera-
ble. As touchyng Diogenes, in deede he
was banys-
hed his countree for countre-
feactyng oz copnyng of money, as menne
thynke. And bozn he was a Sinopian.
This presente historie Plutarchus in þ
his treatise, entitled of banysment, re-
porteth in maner & fourme here ensuyng.

The Sinopians haue by their Decree,
banys-
hed the out of *Pontus for euer

To bee exiled
frō a place by
compulsion, &
to abyde in a
place by com-
pulsion is es-
guall miserie.

A philosophic
er indifferent
ly reputeth al
places vnder
þ cope of hea-
uen, to be his
native coun-
tree.

Why Dioge-
nes was ba-
nyshed out of
his owne cou-
tree.

*Pontus and
Euxinus, are

DIOGENES.

taken all for
one. And it is
parte of the
sea from Bo-
sphorus of
Thrace, vnto
þ greate Ma-
ryce of Sey-
thia called
Meotis. It
is also abode
a wyde regi-
on marchyng
round about þ
coostes of the
same sea, en-
compassyng
many p^rio^r.
uincies,
as Colchos,
Armenia, &
Cappadocia.
And in Cap-
adocia (beyng
a deserte and
bare) countree
stood Sinopa
the Citie in
whiche Dio-
genes was
born.

Nemea, is a
region of the
countree of ar-
cadia, situate
and lyng be-

Yea, but I condemne them in this
pen, q^d he again, that thei remain
still enclosed and pend vp within
Pontus, and the ferthermost stran-
des of al Euxinus, neuer to come out
from thens. ¶ Diogenes had chaiged
his countree, but the same for the better.
The Sinopians wer moze like folkes ban-
nyshed or exiled, in that thei wer remed-
lesse, appoynted and assigned, to cōtinue
al their liues in suche an incommodious,
vnfruitefull, & baren region, as Sinopa.

Those persones, that wer com-
mē dooers, in prouyng maisteries
at the gaines of Olympia, wer called
in greke ὀλυμπιονίκαι. Of which sorte
when Diogenes had by chaunce found
one keepyng shepe. ¶ Whoun sire
Capitain, saied he, with howe
greate celeritee and speede haue ye
conueighed and gotten yourselfe
from Olympia to Nemea. ¶ Findyng
a mery tope in the affinitie or similitude
of þ greke vocables. For Νέμεα in greke,
are certain games of prouyng maisteries
so called, of the place where the same wer
celebrated

celebrated and holden, even as olympia, afore mentioned. And the greke verbe *πάσχω*, souneth in latin, *pasco*, in englyshe, to keepe or feede catalles in the pastures, and *πόμος*, is in latin, *pascha*, in englyshe, pastures or leasues.

Διός was a welle or fountain of whiche whosoever did drynke could not afterward awake with drynkyng wyne. In the wodde or forreste of this *Άρμεα* did *Ηercules* kill the houghe greate lye whose skynne he wooze on his backe for his weede. And in the honour of the said *Ηercules*, did the people of *Argos* euen there celebrate and keepe solemne games, which wer named *Άρμεα* of the place in whiche thei wer holden and kept, in like maner as is afore saied of *Olympia*.

twene two cities the one *Eleone*, & the other *Clitorium*, in the whiche *Clitorium* (as witnesseth *Quintus*)

Beeyng asked wherefore the 104.
champions or fightyng menne called *Athleta*, had no sense ne feelyng: *Marie*, or he, because thei haue been brought vp altogether with porke and beef, and suche other grosse feedyng. And for that sorte of menne are fedde vp with the grosse kyn- des of meates, whiche in deede conferren to þe bodye hard browne, & cleene strength but as for the witte, it maketh as grosse and dulle, as can bee thought. But to this presente mery sayng, the ambiguitee or doubtfulnesse of the wordable, & nothyng els, gave place, and, was occasion of it.

Grosse meates maken þe bodye strong, but the witte dulle.

DIOGENES.

To haue a
feelyng in a
matter,

For as with the grekes, αἰδέσθαι, and
with the latin mē, sentire, so in englyshe,
to haue a feelyng, belongeth aswel to the
mynde as to the bodie. But the demaun-
der of the question, asked what was the
cause, wherefore the saied champions,
lackyng (as ye would saie) bodily sense
and feelyng, were neuer offended ne gre-
ued with stryppes or strokes. And Dioges-
nes had more phansy to note the brutyshe
grossenesse and dumpnyng of the mynde.
For wee saie commonly in englyshe, that wee
feele a mannes mynde, when wee vnderstand his
entent or menyng, and contrarie wyse, when the
same is to vs veraye derke, and harde to bee per-
ceiued, wee dooe commonly vse to saie, I cannot
feele his mynde, or, I haue nomaner feelyng in
the mater. &c.

105.

He vsed now and then to resorte
to ymagines of stone or brasse, or o-
ther metalle, sette vp in the honour
of this or that Godde, and to aske
one or other bounne of theim. And
to suche persones as made greate
woōdreyng, wherefore he so did, & I
maye enure myself, or he, not to bee
moued, ne to take in euill parte, if
at any tyme, I dooe not obtēin my
requestes

Useastuageth
greefes.


requestes & petitions that I aske
of menne.

After that Diogenes by extreme 106.
pouertee (coarcted and driuen ther
unto) had begonne to begge for
his liuyng, his accustomed guyse
was, after this fourme to falle in
hande with menne for their almes:
If thou hast been a geuer of al-
mes to any other person heretofore
geue to me also, if to no bodye, be-
gynne nowe at me. ¶ He signified
that he was no lesse woorthie to haue the
charitee of menne, then the residue of beg-
gers, and therefore to bee mete, that who
wer liberall in geuyng to eche bodye at
auenture, should extend his liberalitee
vnto Diogenes also: and who wer suche
a niggarde or haryn, that he coule not
fynd in his herte afoze that daye to de-
parte with an halfe penie to any creature
liuyng, for suche a feloe to bee high tyme
ones in his life, to begynne to departe
with somewhat to the poore.

The fourme
of beggynge p
Diogenes vs
sed.

Beeyng on a tyme asked the 107.
question of a certain tyzanne of
p iij what

DIOGENES.

What sorte of brasse metalle it was
moste cōueniente y^e ymages should
bee made: of the verayesame, of he,
in whiche * Harmodius and Aristogiton
were casten.  Betokenyng, that the
partie, if he wer well serued, was wooz:
thie to bee dispatched out of y^e waye. For
the said Harmodius & Aristogiton, had
by tyrannes, been tyrannequellers.

* When the
citee of Athe-
nes was op-
pressed and
holdē in serui-
tude by thir-
ty tyrannes,

Harmodius and Aristogiton, by suche prouision as thei made
did subdue and destroe y^e said tyrannes. Wherefore, the people
of Athenes agnisying their vnestimable benefite receiued at the
handes of the said Harmodius and Aristogiton, made and sette
vp in their honour and perpetuall memorie, their ymages and
portures in coppre, whiche ymages wer long tyme after, had in
suche reuerence and honour, that Xerxes, when he had woonne
Athenes, tooke from thens y^e said ymages, and thesame carreyed
in to his owne kyngdom. And after many yeres Delcucus made
prouision, and found the meanes to haue thesame ymages con-
ueighed home again to Athenes, and to bee sette vp in their olde
places. Also the Rhodians did thesame ymages (beeyng arriued
at their citee in the waye homewarde) highly receiue with pro-
cession, & honourably entreate theim at the publique charges of
the citee, & did place them in the tabernacles of the Goddes, as
witnesseth Valerius Maximus.

108.

How Diony-
sius y^e tyrāne
vsed his fa-
miliare fren-
des.

To one demaūdyng after what
sorte Dionysius did vse, handle, & en-
treacte his frendes that wer fami-
liare about hym: like as if thei
wer

wer bottles, saied he, the fulle he
hangeth vp, and the emptie, he ca-
steth asyde in a corner. 20 Signifi-
ng, that by the said Tyrane Dionysius
the riche & welchie of his subiectes went
dayly to the potte, and wer chopped vp,
and suche beggerly wretches as had no-
thyng to leese, wer nothyng medleed
withall, ne had any thyng saied vnto
theim.

Hercules was in olde tyme, wu-
shipped vnder the name of ἄλε-
ξικλῆς, that is: the depoulsour and
driuer awaye of all euils: because
of the valiaunte sleayng of many
soondye monstres, by hym extin-
cted. He was also the soonne of Iup-
piter, and by another name called,
Callinicus, for respecte of his many-
folde actes of prouesse, & noble vi-
ctories that he had gotten, in sub-
duyng aswell his enemies, & gy-
auntes, as also other houghe mon-
stres, as afoze saied. And so it was,
that a certain persone had writen


109.

How Hercu-
les was wurs-
shipped in
olde tyme, and
by what names.

Hercules ἄ-
λεξικλῆς.

Hercules
Callinicus.

DIOGENES.

vpon the dooze of his hous, this
 high triumphaunte title oz poyssee:
 The soonne of Iuppiter Callinicus Hera-
 cules, in this hous hath his habita-
 ciō, no euill thyng therfore motte
 there entre into this place. Diogenes
 by this inscripcion espiying y^e folly
 of the feloe, saied: when the stede is
 already stolē, shutte y^e stable dooze,
 oz, when I am dedde make me a
 caudle.  Notyng y^e it was ouer late
 to saie, God saue y^e hous from all euils,
 nowe that suche a lewd feloe was alrea-
 dy entreed to dwelle in it. For it had been
 necessarie, that the said Hercules, ἄλεξι-
 νος, that might saue the hous from all
 mysfortunes, oz mysauentures, had takē
 bp his habitacion in thesame, befoze the
 owner self of the hous, had settled hym
 selfe to dwell there, who on his owne
 partle and behalfe was suche a feloe as
 a manne should rake helle for.

μετὰ πόλε-
 μου ἢ σὺμ-
 μαχία, id
 est, post bel-
 lum, auxiliū.
 Hide, after y^e
 the feloe is all
 ready fough-
 ten.

109.

Espying a ryottous surfeactyng
 feloe in his hoste his hous, eatyng
 oliues towarde y^e euenyng: Sir-
 tha, saied he, if thou haddest made
 thy

thy dyner with such meate as that,
thou wouldeste not nowe suppe
with the meate that thou dooest.

¶ Meanyng, it not to bee for any
pointe of frugalitee, or sobze diete, that
he had nothyng to his supper besydes a
fewe oliues, but for that his stomake bee
yng ouercharged, with the excessive dety
dyner whiche he had made at noone, had
no appetite to take any thyng at supper.
For a light and a spare dyner, is the best
medicine or sauce in the worlde, to make
one haue a good appetite to his supper.

¶ Full ofte and many a tyme did
he saie, couctousnesse of money, to
bee the hedde & palaice, or the hedde
citee of all euilles or mischiefes.

¶ Not veraye muche varyng fro the
sentence of the wise manne Salomon,
who saith, that couetousnesse of money
is the roote of all euils.

¶ The greke woorde is μητρόπολις. as if ye should saye, the
place where all euils are conceiued, or from whens all euils
dooen issue. For it is compouned not of μέτρον, measurynge
nor of μήτηρ, τὸς, a mother, but of μήτρα, μήτρας, a ma-
trice, that is to saye, the place of conception, and of issuynge. And
therof is metropolis, called the chief citee where the arches-
bishop of any prouince hath his see, and hath all the other dion-
ceses

The best me-
dicin to make
one haue a
good appetite
to his supper,
is a light dy-
ner at noone.

110.

Where comes
counselle of
money is, ther
reigneth all
my schief.

i. Timothy. vi.

DIOGENES.

celles of that prouince subiecte to hym, as *Canterburie*, and
pozke, here in *Englande*.

III.

Diogenes as-
 nouched ho-
 nest and ver-
 tuous menne
 to bee þ true
 ymages of þ
 Goddes.

Vertuous and goodinenne, he
 affermed to bee the liuely & true
 ymages of the Goddes. And foras-
 muche as the Goddes, of their veray na-
 ture been altogether full of all goodnesse
 the proprietee of the same is, to dooe good
 to all folkes, and to hurt no bodie. And
 this ymage is muche better represented
 in sapiente and good mēne, then in dedde
 ymages of stone or metalle, sens that the
 Goddes are thynges mere ghostly or spi-
 rituall, and not materiall or bodely
 thynges.

II2.

Loue, is the
 occupacion of
 idle persones.

Loue he saied to bee the occupa-
 cio or busynesse of idle folkes, that
 had nothyng els to set thein selves
 on werke withall. And because this
 pangue or guize of loue dooeth espec-
 ally aboue al others, inuade and possesse
 suche persones as been altogether droun-
 ned in idlenesse. And so cometh it to passe
 that whyle thei geuen theim selves whol-
 ly to idlenesse, thei stumble on a thyng þ
 filleth their handes as full of caũbreous
 busynesse, as thei are hable to awape
 withall, and yet in the meane tyme, the
 desuill of the one chare of good werke
 thei dooen.

To one

To one demaūdyng, what was
the moſte miſerable thyng in this
life? he made aunſwere: An aged
bodie in extreme pouertee. ¶ For
when the ſure ſtapes or lenyng poſtes of
nature dooe faill a manne, then muſte the
febleneſſe of age bee propped, bolſtreed
bp, or vnderſette with the ſuccour and
helpe of woꝛldly ſubſtaūce Albeeit, that
perſone is not to bee rekened & accom-
pted in the noſibze of poore folkes, who
hath in his youth, purchaced vnto hym-
ſelf good diſciplines or other craſtes &
honeſte frendes, the moſte aſſured & tru-
ſtie pꝛouiſion to liue by in a mannes olde
dayes. That feloe is a begger in moſte
wretched condicion, that is endued with
no good qualitee.

Beeyng aſked, what beaſte had
the moſte perilous and hurtefull
ſtyngue: If thy queſtiō bee of ſal-
uaige beaſtes, q Diogenes, y backe-
byter: if of tame beaſtes, y flaterer.

¶ For the backebyster hydeth not his hate-
red towardeſ any bodie, ne recketh who
knoweth theſame: the flaterer, vnder the vi-
ſour or cloke of a frende, hurteth tenne ty-
mes moze greuously then the other.

Beholdyng

What thyng
Diogenes re-
kened y moſt
miſerable in
this life.

He is not to
bee accom-
pted poore y
hath in youth
purchaced
good diſcipli-
nes, and ho-
neſte frendes.

He is in the
moſt wretched
ſtate of beg-
gerie, that is
endued with
no good qua-
lites.


114.


What beaſte
hath the moſt
perilous and
hurtefull ſty-
ngue.

DIOGENES.

115.

* The Centaures wer a people of the Countree of Thessalia, not ferre frō the moūte peliō. Thei wer the first that ener fought on horsbacke. Whiche thei wer driuē to, for to destruie a great heard of wilde bulles, that did muche scathe in all y^e coun-

Beholdyng twoo* Centaures fightyng in a peinted table, of woon-
drous euill werkemanship, whe-
ther of these twoo, saied he, is the
wurse?  Notyng the rudenesse and de-
faulke of cunnyng in the peinter, as though
he stood in doubte whether of the bothe had
been wurse drawen oz sette out in peintyng.
But the pith of the sayng consisteth in that
he vsed a woozde that maye bee taken in two
sundry senses: for the greke vocable *χεῖρα*,
in englyshe, wurse, is saied aswell of one that
is wurse in estymacion of value, oz any other
comparison, and also that hath the wurse oz
is putte to the wurse in fightyng.

And of this (because to y^e sely people beholdyng theim
a ferre of, thei appered after a monstreous facion and shape) the
poetes dooe feigne that thei wer gyautes, in the vpper parte of
the body menne, and in the nether parte horses, and that Ixion
begotte the first of theim on a cloude, thei are called of the lati-
nes *Centauri*, of the greke woozde, *κένταυροι*, that is to pricke, oz
to spurre, because thei heeked and sette spurres thicke to the hor-
ses sides, when thei galopped in chacyng the wilde bulles, but
their greke name, wa sa woozde compoūde *hippocentauri*, for
 is an horse.

116.

Fair and smoothe speakyng, not
procedyng from the botome of the
herte,

herte, but altogether framed to please the hearer, Diogenes customably vbled to call an hony bzaake, or a snare of honey. ♀ Because thesame vnder the pzetense of loue, embracyng a māne as though y speaker wer ready euen to crepe into the bosome of the hearer, cutteth the throte of thesame.

faite & smoothe the speaking framed onely to please the hearer, Diogenes called a trappe or snare of honey.

The bealy of excessiue gourmaunders and gluttons, he called the Charybdis of mannes life, for that thesame deuoured all that euer it might geatte, and yet was neuer faciate. ♀ * Charybdis swalloweth vp onely suche thynges, as are carryed by sea, & after a litle tyme, casteth vp again whatsoeuer it goulped in befoze: but the bealyes of gullyguttess (that can naught dooe, but eate & drynke, and slepe) neither y aier, nor y lande, nor the flooddes and riuers, nor yet all the seaes are hable to suffise. yea, and rather then faill, bothe whole mainour places, and also whole lordeshippes, thei make no bones, ne sticke not, quite and clene to swallowe down the narrowe lane, and thesame to spue vp again.

117.

The bealyes of gluttons Diogenes called y charybdis of mannes life.

* Charybdis & Scylla, after the feignynge of y poetes are two monstres of the sea, in the way betwene Calabyria and Sicilia, standyng the one directly ayenst y other, & the same so daungerously, that thei destruye all the

DIOGENES.

115.

* The Centaures wer a people of the Countree of Thessalia, not ferre fro the mounte pelio. Thei wer the first that ener fought on horsbacke. Whiche thei wer driue to, for to destruye a great heard of wilde bulles, that did muche scathe in all þe countree about.

And of this (because to þe sely people beholdinge them a ferre of, thei appered after a monstreous facion and shape) the poetes dooe feigne that thei wer gyantes, in the vpper parte of the body mēne, and in the nether parte horses, and that Ixion begotte the first of them on a cloude, thei are called of the latines *Centauri*, of the greeke woorde, *κένταυροι*, that is to picke, or to spurre, because thei keeked and sette spurres thicke to the horses sides, when thei galopped in chacyng the wilde bulles, but their greeke name, wa sa woorde compoude *hippocentauri*, for *ἵππος* is an horse.

116.

Fair and smoothe speakyng, not procedyng from the botome of the herte,

herte, but altogether framed to please the hearer, Diogenes customably vsed to call an hony brake, or a snare of honey. ♀ Because the same vnder the pzetense of loue, embracyng a māne as though y speaker wer ready euen to crepe into the bosome of the hearer, cutteth the throte of the same.

faite & smoothe speaking framed onely to please the hearer, Diogenes called a trappe or snare of honey.

The bealy of excessiue gourmaunders and gluttons, he called the Charybdis of mannes life, for that the same deuoured all that euer it might geatte, and yet was neuer faciate. ♀ * Charybdis swalloweth vp onely suche thynges, as are carryed by sea, & after a litle tyme, casteth vp again whatsoeuer it goulped in before: but the bealyes of gullyguttres (that can naught dooe, but eate & drynke, and slepe) neither y aier, nor y lande, nor the flooddes and riuers, nor yet all the seaes are hable to suffise. yea, and rather then faill, bothe whole mainour places, and also whole lordeshippes, thei make no bones, ne sticke not, quite and clene to swallowe down the narrowe lane, and the same to spue vp again.

117. The bealyes of gluttons Diogenes called y charybdis of mannes life.

* Charybdis & Scylla, after the feignyng of y poetes are two monstres of the sea, in the way betwene Calabria and Sicilia, standyng the one directly ayenst y other, & the same so daungerously, that thei destruye all the

DIOGENES.

all the Whippes that come within the reach of either of them. For Charybdis thei fable to bee a monstre that swalloweth vp all thynges, and the same shortly after spouteth vp again: but in veray deede, it is a dangerous goulfe, makynge soze overfalls by reason of the meetynge of soondy streames in one point. And Scylla in veray deede, is a great rocke in the same streighte standynge so directly against Charybdis, that excepte the Whippes cutte and take course euen iustly betwene bothe, thei hardely escape drownyng. And because that Scylla ascerre of, representeth to the yeye the figure and shap of a chylten body, and to the eare, by reason of roynge and beatynge of the waues, it representeth the barkynge of doggues, therfore the poetes haue feigned, þ Scylla is a monstre of þ sea. haunyng in þ vpper parte, the shap of a mayden, and in the nether parte the likenesse of a fyre, the bealy of a woulf, and the taile of a dolphin fyre, as witnesseth Virgile in the thirde volume of the Aeneidos. Albeit, Homere writeth, that Scylla hath sixe heddes, and twelf feete, and barketh like a doggue.

IIIS.

When certain persones made relation to Diogenes, howe that one Didymo was attached for lyng w another mannes wife: If þ wretche were well serued, or Diogenes, he should bee hanged vp euen by the same thyng, that he beareth the name of. In deede, Didymi, is greke for a paire of mannes stones, so þ the mynde of Diogenes was, þ suche a synnefull Latit, ought to bee hanged vp by that members of the whiche he had his name, and by the whiche

Didymi.

whiche he hadde committed the offense and trespase.

One that laboured the studie of naturall philosophie, opposed Dio-

genes with this question, for what cause golde looked to the yie some-
what pale and wanne of colour?

Marie, or he, because there bee so many folkes lyng in a wayt for it.

Suche persones, as knowe that thei haue awayte or watche layed for theim, cannot but bee a feard. And y^e propretee of any body bee-
yng in greate feare, is to looke with a pale and wanne colour.

When he sawe a woman sit-
tyng in an horse littre, or charrette,
he saied: that another maner caige
then that, hadde been moze meete
for a beaste of that kynde.

Notyng, that suche frowarde creatures
as many women are, ought rather to bee
pended vp in a caige of iron. A Lectica was
a certain maner of seate, for noble womē, whiche
I dooe here call an horselittre, because we haue
no kynde of seate so highe, or so like in facion to
the Lectica. Albeest, thei wer not in olde tyme dra-
wen with horses, but carryed vpon sixe mennes
Shoulders

119.

For what
cause golde
looketh to the
yie pale and
wanne of col-
our.

120.

DIOGENES.

Shoulders, and thei wer made with pteatle latette
wyndoores and crosse barres or grates, & paines
to shutte and to open, for looking out at pleasure
So that it shewed & represented to the eye muche
what the facion or lykenesse of a cage for byr-
des, or of a pende, wherein to kepe other beastes.
And in suche, did the riche or welthie wo-
men: pea, and also the other nyctibecetours or
dety dames, customably vse, bothe to sytte for
their pleasure, and also to bee carryed about
the stretes for their solace and recreation.

121.

Espiying a bondseruaunte, that
was a renneawaye, or at lestwise a
strayer from his maister, sitting
by a welles syde: take hede young
manne, saied he, that ye sitte faste,
for geattyng a falle. And he did noo
more but dalye with a woorde, that maye in-
differentely bee taken in diuerse senses. For y
greke verbe, ἐκπίπτειν souneth in latin Exci-
dere, in englyshe to geat a falle, or to haue a
falle. And he is properly saied in greke ἐκ-
πίπτειν, in latin excidere, in englyshe to geat
a falle, bothe that falleth down into a pitte or
a welle, and also that is violently tumbled
or taken out of his place. And myne opinion
is, that welles in olde tyme among the gen-
tiles, had the strength of sanctuarie, and y it
was not leeful violently or by force, to plucke
any

any bodye from thesame, no moze then out of the temples of the goddes, oz from the ymage and porterature of the prince.

When he hadde espyed at the 122.
 hotte hous, a feloe that vsed to
 steale awaye gounes and cotes, oz
 other garinentes (and suche an one
 þ grekes callen: λαποδύτης) he saied
 vnto hym: Συρρα, are ye come to
 the bath, oz els to the bayte. 2 Al-
 beeit, Diogenes dalped with the affinitee of
 greke voices, whiche it is not possible with
 equall grace to expresse either in latin, oz yet
 in our mother tongue. The greke woozdes
 been, ἐπ' ἀλειμμάτων, ἢ ἐπ' ἄλλ' ἱμάτων,
 betwene the woozdes, at (lest wise in sounne,)
 there is woondzeous small difference. ffor of
 the verbe ἀλείφω, is deriued a noune, ἀλειμ-
 μα, that is, opntemente oz enoynting, and
 therof ἀλίπται, whose office was to enoynt those to whos
 meene, had their name. And of ἀλειμμα, is * Alipite, wee
 fourmed a diminutiue ἀλμμάτιον: now, ἄλλ se cure we co
 ἱμάτων, are twoo soondry woozdes, albeeit mitted those
 by reason of þ figure called synalephe (whiche persones to
 is, when twoo vouels concurrng together, bee enoynted
 the former leeseþ his power and sounne by col- (þ thei might
 lision) forndes nym-
ble & litye)
 that should

DIOGENES.

fight in the
solene games
that wer cele-
brate & holden
in the honour
of any of the
goddess. He is
also called a-
lipta that e-
nopricteth
woundes oꝝ
scor places of
the bodys to
couple theim.

lision) it seemeth in maner no more but one
diccion, foꝛ if one take awaye the synalephe,
the whole woordes been ἄλλοιματία. That
is, another litle garmente, so that the veraye
right woordes y Diogenes spake to the feloe,
were these: Are ye come to bee enoprict-
ted, oꝝ els to steale another garimēt
foꝛ in the baine oꝝ hotte hous, folkes were in
olde tyme enopricted, and in y selfe same place
the pikepurses and stealers of apparrell dili-
gently applyed, and went about their occupa-
cion: foꝛ it was the guise to walhe naked, their
clothes putte of, and laied asyde. Diogenes
therfore gaue a quippe to the embesleer oꝝ by-
ber, that thesame haupng stollen some garimēt
elswhere afoze, was nowe come thither to
purloigne and conueigh awaye an other.

oꝛ And because a goune oꝝ a cote so rechelesly
cast asyde, is a good bayte foꝛ one that seeketh it:
and to thentente y the sayng myght haue some
what the more grace, I haue thus translated
it, to the bath, oꝝ els to the bayte. That if it had
not been more foꝛ discharge y duettie of a tran-
slatur, then foꝛ any greate delite oꝝ profecte to
the vnlearned reader, I would haue passed ouer
this apophthegme & left it clene out.

123.

Whē he was on a tyme entreed
into an hotte hous, that laye hor-
rible filthy, stuttshe and vnclene,
he saied

he saied in this maner: thei þ̄ washe
in this place, where bee thei wa-
shed after it: & he signified that suche
persones as came in thither pure and cleane,
wer there embzued with dirte & fylthynesse, &
suche as wer at any tyme washed there, to
haue veraye greate neede of a secounde ryn-
syng, wherwith estsons to bee scoured, and
made cleane.

When he had on a tyme espyed ^{124.}
women hangyng vpon an oliue
tree, and there strangled to death
with the halters: would god, saied
he, that the other trees too had like
fruite hangyng on theim. & for

Diogenes was one that loued no women in Diogenes was
no sauce, but hated them dedly, and for þ̄ *μισογυνῆς*,
cause had a greate zeale and affection to see that is one þ̄
theim euery one swyngyng and tottreynng hated women
in halters, to the deuill
of helle.

Diogenes pleyng a certain feloe,
that had a veraye euill name and
reporthe that he should bee a spoy-
ler and robber of dedde mennes
tombes & herles, salued, oʒ, hail-

^{125.}

How Diogea-
nes saluted
one that had
an euill name
for robbing
of dedde men-
nes tombes.

q ii led

DIOGENES.

led hym w this verse of homere.

τίπτε σὺ ᾧδε φέγῃς,

ἢ τινὰ σὺλῇ σωντῶν νεκύων κατὰ τεθνεῶτων,

Moun fire, for what purpose hath your good
grace.

At this presente now approched hither?

To spoyle any of these, whiche in this place

Lye dedde, and buiryed here together?

126.

Diozenes had
neither māne
ne womā ser-
uaunte.

Beeyng asked the question whe-
ther he had any manne or woman
seruaunte of his owne, he aunsw-
red, no in good feith. not one in the
world. And whē the demaūder had
ferther saied, why, who shall then
carrye thee to thy graue, in case it
fortune thee to dye? Marie, q he,
euen whosoever shall haue neede
of my hous, for to dwell in it.

Many persones are veraye superstitious
ly carefull, how and by what persones they
shalbee brought to their graues, and laied in
grounde: of all suchemaner thought or care
was Diozenes clere voide, castyng no doub-
tes, but that there should come one or other
bodye, that would conueigh his dedde car-

resse

Diozenes to-
he no thought
howe or by
what psones
he should bee
buried.

hesse out of doozes, though it wer for no-
thyng els, but to make the hous voide. Albeet
his chaunce was in fine, to bee veraye honest-
ly buyried.

Beholdyng a certain young 127.
spryngall, as he slepte rechelessly
at all auentures, he pounched the-
same with his staffe & recited the
verse of Homerus here folowyng.

Εὐέλθο,

ΜΗΤΙΣ ΣΟΙ ΕΥΔΟΥΤΙ ΜΕΤΑΦΡΕΝΩ ΕΜ ΔΟΡῶ ΠΗΞΗ.

Sus, lest some bodye whyle thou slepest here.

Come & gore y through the backe w a spere.

or The grace of the sayng consisteth in this
poynte, that Diogenes feactely applyed the verse
of Homere to his purpose, by sayng ΕΥΔΟΥΤΙ,

insteede of ΦΕΥΓΟΥΤΙ for in Homere it is, ΜΗΤΙΣ

ΣΟΙ ΦΕΥΓΟΥΤΙ ΜΕΤΑΦΡΕΝΩ ΕΜ ΔΟΡῶ ΠΗΞΗ. that is,

Lest some manne, whyle thou rennest awaye
for feare.

Thrust the behinde, quite through w a speare,

It been the woozdes, of Diomedes, in the. viii. of
the Ilias, vnto vlysses: whom, when he was ren-
nyng aways, Diomedes, biddeth to turne again
for shame, and not to flee: lest some manne. &c.


To afeloe that was beyond all 128.
reason, or out of all course euen ful

q iii.

and

The daunger
of slepyng ne-
gligently in e-
uery corner.

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and whole geuen to good chere, & all kyndes of ryotte and excesse, he applyed y^e piece of Homer his verse: *Εὐμυρος δὲ μοι τέκνον ἔδδειξαι.* That is, In feith my childe your dayes are but shorte.  Signifying that the party would with his ryottous facions kill hym selfe ere he wer halfe olde.

129.

¶ Aske as i materiall & sensible grosse thinges, wee see that the hofers haue hanging by them in their shoppes purposely certain pater-nes, out of whichether take the facion of y^e clocke of an hofe when soeuer they must make any such: and sembleably y^e shoemakers haue alwayes ready hanging on a notable pater-nes

¶ The Idees, that Plato deuised, & muche treateth of, euen Aristotle laughed to skorne. And so it was, that at a certain season, when Plato made a greate long circumstance, about the declaring of the Idees, and tooke muche paine with vocables of his owne forgeyng, to expresse and plainly to sette out the same Idees, a thynge feigned, and founded ouely in the conceipte of ymaginaciō, hauyng in his mouth at euery secounde woorde the said forged vocables of the Idees, as for example, tableitees, for the facion of a table, by itself to bee conceiued

reiuued in þ̄ imagenaciō of þ̄ mynde
foz a comen paterne as it wer laied
vp, and kept in the mynde, where-
by all other like tables are to bee
deuised & shaped. And cuppytees,
foz the comen paterne whereby
all drynkyng cuppes are to bee de-
uised, facioned and wrought by the
maker: Diogenes mockyng suche
quidificall trifles, that wer all in
þ̄ cherubyns, saied: Sir Plato, your
table and your cuppe I see veraye
well, but as foz your tabletee, and
your cuppatee, I see none suche.

¶ Albeett there bee euen at this present daye
too, that with their sorteitees, and their eccei-
tees bee in their owne conceiptes euen doc-
tours of the chaire. Yet neuerthelesse
Plato paied Diogenes home again wel
enough, and gaue as good as he
brought. It is no meruail, saied
Plato: foz thou hast yies with the
whiche cuppes & tables are seen,
but witte and reason thou hast not

of leather pur-
posely refer-
ued and kept
whereby to
shape the vp-
per leathers,
& also other
paternes foz
þ̄ heeles of al
the shoes þ̄
thei make: so
did Plato as-
serme, þ̄ there
bee, and eter-
nally haue
been, of eche
natural thing
certain gene-
rall paternes
to euery of þ̄
same kyndes
seuerally be-
logyng, whi-
che paternes
onely the yma-
ginacion and
vnderstādyng
of mānes rea-
son, is hable
to cōprehēde
oz to cōceiue.
And that out
of the exam-
ple oz copie of
those generall
paternes, na-
ture fro tyme

to tyme hath, with whiche are perceiued and seen
 still, dooeth, & continually the tablettes and the cuppytees.

Shall forme and shape all singulare or particulare thynges of
 every seuerall kynde: so that an Idee is the appropriate forme,
 & peculiere likenesse of thynges in every kynde, out of þ which
 as beeyng a substāciall paterne eternally remanyng, are figured
 Maped and produced, al particular thynges in this or that kynde.
 For example and declaracion wherof, as when wee see in ware
 a thousande soondy emptyentynges all of one likenesse, wee doe
 easily and promptly conceiue, that all thesame emptyentynges
 wer originally made and emptyented with one scale, so maye we
 by our intelligence cōprehende that all the particulare manne in
 the worlde, haue been fourmed of one generall paterne of man:
 kynde, whiche hath in eternall substance remained ready for þ
 purpose. And sembleably, must the ymaginacion or reason con-
 ceive of an hoise, of a table, of a cuppe, and of all other kyndes
 of naturall thynges. And this the posiciō and assercion of Plato
 dooeth Saincte Augustine allow and vpholde (as ye maye reade
 in his treatise of the lxx. questions) and also Eusebius in his
 werke de præparatione euangelica, bothe whiche authours
 Ambrosius Calepinus, dooeth in his dictionarie cite for testi-
 monie and declaracion of the said Ideas.

130.

To one demaundayng when best
 season wer to wedde a wife: for a
 young manne, or he: it is to soone,
 and for an olde manne ouer late.

Whē Diogenes thought
 moſte expedie
 ente for a mā
 ne to wedde a
 wife.

¶ Albeet the greke woordes by reason of a
 certain vicinitie, haue moſte grace, μηδέποτε
 not yet, and μηδέπωτε, not at all. Beuyng
 a preatie watche woorde, that best were utter-
 ly to abſtein from matrimonte. But the de-
 maunder

maunder would veray fain haue learned, at what yerres of a mannes age, or in whiche parte of the yeare, it wer expedient for a māne to choose his make: As Aristotle dooeth by pre-
scriptiō appointe the cōuentient or rype tynne of beyng maryable, to a virgyn, y age of eigh-
ten yerres, to a manne, the age of thirtie & fūe yerres. And the Romaines thought the monethes of Aprile and June propice and good to wedde in, and the moneth of Maie vnlucky.

To a feloe Demaundynge what he woulde haue, to take a blowe or a buffette: Marie, q he, a salette.

¶ This mery ieste too, hath al his grace of the soodain aunswer that nomanne woulde haue looked for. For the other partie looked to heare what recompense or hyer, Diogenes would require for a blowe on the cheeke.

When he sawe a young ruffleer trymmynge hymselfe after y mooste galaunte and mynion facion: If that trymmynge bee for mēne, saied he, it will not bee: if for women, it should not bee. ¶ This sayng souneth more pleasantly in greke, by reason of the affinitie of the twoo voices, ἀτυχής thou failest of thy purpose, and ἀλινής thou dooest plain

The rype time of beyng maryable for mā & woman by y prescriptiō of Aristotle.

The Romaines thought
131. Aprill & June lucky monethes to marye in.
¶ Maie vnlucky.

A Mery aunswer vnlooked for.

132.

What Diogenes said to a youg māne, trymmynge hymselfe after the galaunte sorte.

DIOGENES.


A wisse ought
to be woonne
with honeste
maners and
behauour.

plain iniurie. For it is in vaine for one manne
to trymme hymselfe for an other, sens that be-
twene them cā bee no maryage: And a wicked
deede dooeth any young manne, if by setting
foorth of his beautie, he dooe laye abayte to be
guile & fraul sere of womankind, wheras a wisse
ought to bee woonne, not by the lure of wantō
nesse, but with honest maners & behauour.

133.
Blushing in
a young thyn-
ges chekes is
of vertues
dying.

To a certain young ladde blu-
shyng, & by reason of thesame blu-
shyng soze dismaied: take a good
herte my soonne, for he, & same hewe
or coloure is of vertues dypng, or,
dooeth & dyeuatte of vertue geue.

134.
What Dio-
genes saied of
two lawers
contendyng,
layng & one
against the
other.

When he had heard two cun-
nyng lawers contendyng, trauer-
lyng, and earnestly layng the lawe
betwene them selves together, a-
bout a mater of thefte: he saied, thei
wer false knaues bothe of them,
and condemned aswell the one as
the other, allegcyng that the one
had committed thefte, and that the
other had lost nothyng.  Signifi-
yng that bothe of them were well woorthie
to bee

to be hanged. The subtiltee of this presente sayng consisteth in this poynte onely, who so picketh or priuely stealeth awaye any thyng, hath some auasintage and gayne thereby: and the partie, from whom any suche thyng is picksed and byrbed awaye, hath by the same, disauantage and losse. But in this presente case, there had a madde or fonde knacke befallen. The one partie had picksed, or embeleeed awaye a thyng of the others, and yet the partie from whom the thyng was picksed, sustained no losse ne damage, for hymself had stollen the same thyng afore, whiche his feloe byrbed awaye afterward from hym again.

To one demaūdyng what wyne
he best loued and liked with his
good wille to drynke, marie, or he,
of another mannes purse: 135.

Here al
so the ready aunsweryng muche contrary to
the expectacion of the demaunder geueth to
sayng all his grace. The other partie looked
for another maner aunswere, as the whiche in
his question askyng, mened of the kynde of
wyne.

The best wyne
is, þ a bodye
drynketh of
an other man
nes cost.

To one that saied vnto hym: all
the worlde almoste dooeth mocke
thee. Yea, but for all that, saied he
again 136.

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Diogenes thought the scornynge of the fond people, nothyng to touche hym.

again: I am not mocked. And this a manne would thynke to bee a thyng vnpossible, that one should strike you, and yet ye not bee stricken. But Diogenes denyed that he was had in derision, either for that he was no manne woorthie why, or els for that he thought the scornynge of the fond people, nothyng to touche hym, nor hymself to be in any pointe the worse for thesame.

137.

To another persone affermyng that it was a miserable and a wretched thyng to liue here in this worlde. No, saied Diogenes, to liue is no miserable, ne wretched thyng, but to lede an euil or a vicious life is a thyng wretched and miserable.

To liue is no miserable thyng, but to lede a vicious life.

Nothyng is euil, but that is coupled wth dishonestee & with vice.

The moost parte of folkes calleth it a miserable life, or a doggues life, & is subiecte or in presēte danger of trauailes, of bodyly greef or peines, of sickenesse or diseases, of losse of goodes, of exilinges and banysmentes, & many sembleable incommoditees. But the philosopher rekened nothyng to bee euill or miserable, sayng that was lynked or coupled with vice and dishonestee.

138.

Diogenes had a seruaunt, that was called

Manes the
seruaunte of
Diogenes.

called Manes, and when this Manes had taken his heeles and renne awaye from his maister, the frendes of Diogenes, auised hym to seeke out the renneawaye: Marie sir, q Diogenes, that wer a madde thyng of all thynges, if Manes dooe alreadye willingly liue without Diogenes, and Diogenes could by no meanes liue without the counpaignie of Manes.

The answer
of Diogenes
to his frendes
auising hym
to pursue af-
ter his bonds-
manne, that
was renne a-
waye from
hym.

¶ Yet many menne pursue after their seruautes in mynde and purpose, to bee auenged on the same: but Diogenes had regarde to the neede of vsyng or occupieng a seruaunte. That if any one philosophier bee of righter sorte then another, it is he, & nedeth fewest thynges. And in consideration therof, Diogenes would not in any wise seme worse then his bondmanne. ¶ For Manes had renne awaye from hym, because he could lyue without his maister well enough.

The best phis-
lophier is
he that feelet
hede of fewest
thynges.

On a tyme Diogenes made al his
dynner with Oliues onely: and tarte
and other sweete meates, anone af-
ter brought in place, he floung fro
hym, & therewithall soug this greke
verse,

139.

DIOGENES.

verse, out of some olde tragedie.

ὦ ξένη τ' ὑβράννοισ ἐκ ποδῶν καθίσασο.

Stand utter ye geast unbidden, picke you hence

Abacke, out of our sight & regall presence.

And also this piece of Homere his

verse. ἄλλοτε μάστιγι μ' ἄλῳ.

Somewhiles with scourges, he chaced awaye.

Diogenes a
contemner of
all sensual de-
lices.

Callynge hymself a kynge, a contemner of
all sensuall delices, whiche delices, his wille
mynde was, to haue clene out of all mennes
presence and occupying abandoned.

140.

Diogenes was commonly abroad
called doggue. And of doggues ther been
diuerse sortes moo then one: ffor there bee ha-
rriers, or buckehoundes, there bee spaniels
made to y hauwe, or for takynge of foule, there
bee shepheardes curres, ther are tye doggues
or mastifes for keepynge of houses, there been
litle mynres, or puppees that ladies keepe in
their chaubers for especiall ietwelles to playe
withall. And so, to one demaundayng
what maner a doggue he, for his
parte was, he feactely aunswered,
and saied: when I am houngr I
am a litle mynre full of playe, and
when

What maner
a doggue Dio-
genes was.

When my bealy is full, a mastife.
 For that, when he had good luste or appetite to eate, he would fawne vpon folkes, & speake thein faire, and when his bealy was well filled, he woulde uermore buff, and barke, and byte agood.

Beeyng asked, whether philosophers wer eaters of tartes or sweet meates too? yea, of all thynges (saied Diogenes) euē like other christian bodyes. In this also, he made an vndirecte aunswer, to the question that was asked of hym. The demaunders question was, whether it wer conuenient for philosophers (who professen frugalitee or temperaunce) to feede of tartes and marzepaines, the meates of dety mouthed persones. Diogenes sembleyng to haue no greate witte ne knowlage, but to be more then half a foole, so shaped his aunswer, as though philosophers were no menne in deede, and yet did eate meates to the diete of manne belongyng. For euery kynde of brute beastes dooe not eate allmaner thynges at auenture without excception. The oxe eateth heigh, the lyon woll none of it: the shepe loue the leffes and toppes of wieloe twygges, the horses would haue otes. Some byrdes are fedde with the berries of Juniper, some foules

are

141.


Philosophers
 ate all
 maner meates
 as others
 are menne.

ἐλεγεύων,

DIOGENES.

are deuourers of fleshe, some dooe fede altogether on fyshe. And to this alluded Diogenes,


142.




When Diogenes on a tyme at the table emong coumpaignie, was eatyng of a tarte, and one that sate in yslaine coumpaignie, saied: what art thou eatyng now Diogenes? (Demyng that y cynike philosophier had no knowelage what maner thyng a tarte shoulde bee:) he aunswered breade, of a veraye good makyng, oz breade veraye well handleed in the bakynge.  Pretendyng, that he knewe not, what it was. To others it was sweete tarte, to Diogenes it was no better then breade, who did not eate it for sensuallitee, oz for to sweete his lippes, but for his necessarie foode and susteinauce.

143.

Why menne geue almes moze bounteously to other beggers then to philosophers.

To one demaundyng why mene wer liberall to geue almes bounteously to other beggers, and to philosophers nothyng so, Marie, q he, because thei haue hope to see it sooner come to passe, that thei shalbee lame oz blynde, then that thei shalbee

shalbee philosophers.  Suche fol-
 kes as taken pietee and compassion vpo per-
 sones visited with affliction, (of whiche sorte
 are all beggers for the moste parte) dooen the
 same in consideration of the state, condicion,
 or chaunce of this worlde, beeyng indifferente
 and comen to al mortal menne in this pre-
 sente life. So thei releue a blynde bodye, ca-
 styng thus in their mynde: this veraye selfe
 same thyng, maye in tyme to come, chaunce
 vnto myself: but of a philosophier, thei haue
 no suche cogitacion. The sayng hath some-
 what the more grace, by reason of the imp-
 pre vsyng of the latin woorde, *sperant*, in en-
 glyshe, thei haue hope or affiaunce: for a man
 in processe, to become a philosophier, maye bee
 hoped for, vnt for y losse of the yiesight, or for
 haltynge like a creple, no manne vseth to hope.

Diogenes asked, whatsoeuer it 144.
 was, in the waye of almes of a fe-
 loe beeyng a nyggarde and lothe
 to departe with any thyng: whome
 when he sawe long in dooyng, and
 more like vtterly to save hym naye
 then to geue hym aught:  thou
 manne saied he,  aske thee for a
 dynyng

DIOGENES.

dynnyng, not for a dypnyng. ¶ To expresse as nere as maye bee, the affinitee of the greke vocabl:ς, τροφή, and ταφή, of the whiche τροφή, is in latin *cibus*, in englyshe meate and ταφή, in latin *sepultura*, in englyshe, a graue. ¶ As if he should haue saied: what needest thou to make so muche stickyng at the mater: I dooe not require the to go hang thyselfe, but onely to geue me as muche money as maye suffice to paie for my pore dyner. Which he spake, because the feloe made as muche stickyng, & shewed hymselfe as lothe to departe with any money, as if Diogenes had saied vnto hym: goo thy wayes at ones, and hang thyselfe. All the mater is in dalpyng with the greke dictions.

145.

To a certain persone laiyng to his charge, that he had in tyme tofore, been a false coyner of countre feacte money, (for he was vpon suche a mater banyshted his countree, as is aboue mencioned:) I confesse, saith he, the tyme to haue been, when I was suche an one, as thou art now, but suche an one as I am at this presente, thou art neuer like to bee, whyle y^e shalt liue.

In the. cii. a prophethyme of Diogenes.

Many dooe rebuke in others the tres-

¶ It was a checke to those persones, who dooe in others fynde greate faulce at the errors

THE FIRST BOOKE.

errours and folyes of youth, whereas the same dooe emende and correcte their owne mysdedes, no not in their olde age neither.

To another feloe castyng hym in the nose with the self same mater he defended his cryme by the pre-
tence of youth, saynge: ¶ Yea I did in my youth many thynges moo then that, whiche I dooe not now in myne age. For at y age I could haue pyssed quickly without any peine, so dooe I not now at this daye. ¶ With a Tynical circuit-

tion or goyng about the bushe, he signified young age, whiche dooeth easly, and at the first assaye make water, whereas olde folkes bee muche cumbered with a spiece of the strangurie, that thei cannot pyss, but with great peine, one droppe after another. ¶ So named Diogenes, that in his old age he could not possibly by any perswasion or meanes haue been brought to coyne false money, wherunto the folp of youth had afore brought hym, through default of mature discrecion.

Takyng a iorney on a tyme to the towne of Myndus, when he sawe greate wyde gates and of gorgeous or royall buildyng, where as
it is the

130.

spaces of youth and yet emende not their owne in their olde age neither.

146.

Many menne dooe many poyntes of folly in youth, whiche thei will not dooe in age.

147.

Myndus a towne in Asia.

DIOGENES.

the tounne was but a litle preaty
pyle: he saied, ye tounne dwellers, or
ye enhabitauntes of Myndus, shutte
fast your tounne gates, that your ci-
tee goo not out at theim. **¶** Notyng
the tounne to bee so litle, that it were possible
for thesame to goo forth at the gates.

148.

Seeving a feloe attached, that
hadde by priue stelth embesleed a
piece of purple sylke, he applyed to
thesame, this verse of Homere.

ἔλλα βε πορφύρεος θάνατος, καὶ μοῖρα νεκ-
ταίη. That is,

The death of purple, hath thee by the backe
And by princely destiny, **¶** goest to wracke.

Purple, death
and princely
destiny.

πορφυρεος, a
μμ, an epithe-
ton of mors.

¶ It cannot haue **¶** full grace in englyshe. But
πορφύρεος, in greke, and πορφυρεος, a μμ, is
a denominatiue of purpura: and the poetes woen
often ioyne it for an epitheton with the substan-
tiue mors, death. Because that when a bodie is
slain, the gore bloode that issueth out of the
wounde is of purple colour. And he called it prin-
cely destiny to dye in riche arraye, or for precious
and gaye thynges.

149.

Craterus the lieutenaunte or high
Capitaine with Alexander the greate
beeyng

beeyng a manne of greate welth & richesse, had of his owne mere motion inuited & hertly praied Diogenes to come & dwell with hym: To whom, Diogenes made this aunswer. I can better bee contented to liue in Athenes with breade and chese, the with Craterus at myne owne will, to haue all the deyntyes in y^e worlde.

¶ Denying that libertee (bee it neuer so poore) is rather to bee chosen, then all the delices and iunkerie, or sumptuous fare of the tyche cobbes, to bee restrained & kept shorthe of libertee.

¶ Anaximenes the rhetorician had a panche as fatte and greate as he he was hable to lugge awaye with all, to whom Diogenes came, and spake in this maner: I praye you geue to vs lene craggues some bealy too: for bothe yourself therby shalbee well lighted and eased of your burden, and ye shall dooe to vs a good turne and a pleasure.

r iij.

Craterus liued tenaūte with Alexander the greate.

What Diogenes aunswered to Crater^s inuityng hym to come and dwell with hym.

Libertee, bee it neuer so poore, is to be preferred to al delices, where libertee is restrained.


150.

What Diogenes saied to Anaximenes the rhetoricia hauyng a greate bealy.

¶ Anaximenes a philosophis er, the scholar & successor of Anaximander, & master & next pdecessour of Anaxagoras.


DIOGENES.

151.

As Anaximenes was on a tyme in making an oracion to the people, Diogenes bearyng in his hande, and holdyng out a pestle or gānounde of bakon, made all the audience full and whole to turne away frō Anaximenes to gaze vpon hym. Anaximenes fuming & takyng high indignaciō at y^e mater, held his peace, as a mā destitute & forsakē of his audito^rie. Then saied Diogenes, loe, one pooze halfpenie mater hath clene dashed all this earnest and solēne talke of Anaximenes.  Signifyng that all his bableyng was of light and frivulous matters, whiche made not the audience veraye attente, or willyng to geue eare vnto hym.

152.

Why Diogenes would
eate as he wēt
in the open
strete.

Certain persones obiectyng vnto hym as a pointe against all good nourture, that he would goo maunchyng and eatyng euen in the open strete: what meruail, q^{uod} he? hōūgre cometh on me in the strete.  He made a reason, of that the logicians callen,

callen, *relatiue opposita*. If hounge wer not
hasty on a manne in the open strete, it myght
percase, bee a mater of thame to eate in þe open
strete. But by the selfsame coulour he might
haue defended hymself if he did his easemente
ozels made water in the open strete.

*Relatiue op=
posita, or, re=
latiues, in lo=
gike, are two
thynges so
connered, and
mutually de=
pendyng the one of the other, þe the same dooeth moze either
the other ymposse & notifie, as to beeyng a father, belongeth
haupng a childe, and to beeyng a soorne or doughter, belongeth
haupng a father. And sembleably of hoūgre & eatyng.*

pendyng the one of the other, þe the same dooeth moze either
the other ymposse & notifie, as to beeyng a father, belongeth
haupng a childe, and to beeyng a soorne or doughter, belongeth
haupng a father. And sembleably of hoūgre & eatyng.

There bee writers that dooe fa= 153.

ther this also vpon Diogenes, Plato
happely fyndyng hym washyng a
sorte of salade herbes, saied vnto
hym roundyng in his eare. If thou
wouldest haue been rewoled by Dio=
nysius, it wys thou shouldest not after
this maner washe these herbes. Dio=
genes roūded Plato in the eare again,
saiyng: it wys If thou wouldest
haue washed herbes for thyne own
dynner, thou shouldest not in this
maner haue been a If thou hold my=
staf to Dionysius. ¶ But this appereth
to bee a tale forged after the likenesse or ex=
aumples of the sayyng afore reported on Ari=
stippus.

*How Dioge=
nes taunted
Plato secrete=
ly, reprouyng
hym for his
course fare.*

*Afore in the
first sayyng of
Aristippus.*

DIOGENES.

stippus, As thissame in like maner, whiche I will putte now nexte of all.

154.

Diogenes not
sayng passed
on them that
had hym in
derision.

To one sayng, many a manne hath the in derision (o Diogenes) and thein perauenture, many an asse, q̃ he, again. The other feloe sayng mozeouer, and thus replyng, yea, but thei care nothyng foꝛ the asses, he aunswered, and I as muche and not a iote moze foꝛ them that ye speake of. ¶ He attributed vnto asses the propretee of mockyng oꝛ skornyng, because thei dooe euery other whyle, by shewyng their teeth bare, as ye would saye, countrefeacte greynyng and makyng motwes with their lyppes. And besides that, when menne dooe mocke any bodye thei wagge their handes vp and down by their eares at the sydes of their hedde, and dooe countrefeacte the facion of an asses eares. So then the asse also appeareth by waggyng his eares vp and down, to mocke and skorne folkes, yet is there no body therewith displeased, oꝛ greued.

155.

Seeyng a young stiepleyng to applye the studie of philosophie, well dooen, q̃ he, the harkeners of
carnall

carnall beautie, thou callest awaye
to y beautie and goodlynesse of the
mynde and soule. ¶ Denying, that the
partie, in y he laboured to garnyshe & adourne
his mynde with vertues or good qualitees, &
with honest disciplines, should fynally, attei-
gne, to bee assured of better frēdes, by a great
waye. For there is nothyng more goodly or
beautyful then sapience, nothyng then vertue
more amiable.

Who laboureth to adourne the mynde w good qualitees, and honeste disciplines, shalbee assured of muche y better frendes.

156.

The custome & vsage of menne
in olde tyme was, suche persones
as had been saued from greate pe-
rilles, or mysauentures, to hang
vp in the temples Donaries, that is
to saye: giftes, presentes, or oblaci-
ons, as agnysing to bee the onely
benefyte of the Goddes, y thei had
been preserued and saued harme-
lesse. Therfore, whē to Diogenes, ha-
uyng taken a iourney into y coun-
tree of * Samothracia, wer shewed the
iewelles or oblacions, that soon-
drie persones hauyng been from
perishyng in battaill, from dypng
by

* Samos is an Isle in the sea called Mare Aegeum adiacente,

DIOGENES.

marchyng, & by sickenesse, frō beeyng dꝛowned
 boꝛdeyng vpon the coun- and lost on the sea, oꝛ from any o-
 tre of Thra- ther greate hasarde pꝛeserued, had
 cia, whiche af offreed vp, yea, qꝛ Diogenes, but these
 terward by reason of the would bee a muche greater nouri-
 committio of hꝛe, if all those persones, whiche in
 bothe peoples like case haue not been saued, had
 was named offreed vp suche gyftes as these.
 Samothracia

as witnes: Seth Vergilius, sayng: *Threiciam quæ Samum, quæ nunc Sa-*
mothracia fertur. This Isle was consecrate to Juno, who
 was in the same Isle born, bꝛeden, and brought vp, and finally
 marryed to Jupiter. There was also an other Isle in the same
 sea of the same name foꝛeaynst Ephesus.

Diogenes sup- He mened (myne opinion is,) those perso-
 posed menne nes that wer saued from mysauentures, to
 to bee saued bee saued by veraye chaunce, and not by the
 from mysaue benefyte oꝛ grace of y Goddes. That in case
 tures by mere it bee to bee ymputed to y Goddes, if a māne
 chaunce, & not bee pꝛeserued, to the same is it also to bee im-
 by y grace oꝛ puted, that mo in nournbre dooe peryshe, then
 gifte of god. are escaped. There been wꝛiters y dooen at-

tribute this pꝛesent sayng to Diagoras Me-
 Diagoras a lius, a myscreaunte and a wꝛeked deꝛpyser of
 philosophier the Goddes. And as foꝛ the Samothracians
 suenamed & wer soꝛe blynded and infected with greate su-
 de, that pꝛesicion in suche maner thynge.
 is, a myscreaunt not beleuyng that there, wer any goddes, ne the
 same to bee of any powce.

To a

THE FIRST BOOKE.

34.

157.

To a wel fauoured youg spryn-
gall gooyng on his waye towar-
des a feaste or banquette, he saied:
Thou wylte come home againe
wurse manne, then thou goest
foorth. So when thesame young
manne returnyng homewarde a-
gain from the banquette, had saied
to Diogenes, I haue been at y feaste,
and yet am returned nothyng the
wurse manne therfore. Yes, q Diogenes,
and so muche the wurse, euen
for that worde. ¶ Notifing to bee vn-
possible, but y suche a young strepleyng must
remedylesse fro excessiue & vnsober reuellyng,
come home lesse honest, then he went thither.
¶ And that he had of the pottes and cuppes ta-
ken suche stomacke and ympudencie, as without
ferther prouocation to chatte, and choppelogike
with an auncpēte philosophier, was a manifeste
argumente and an euident declaracion, that his
condicions, wer rather appaired then emended,
besides that it was a token of small grace, to bee
so blynded in folye, y he would not see ne know-
lage his faulte.

χερωμ μεις
ουμ.

A youg māne
from excessiue
reuellyng re-
turneth wur-
se manne, thē
he went thē
ther.

Diogenes asked of one Euritius some 158.
greate thyng whatsoeuer it was, &
when

DIOGENES.

The Cynicall
plainnesse of
Diogenes, in
speaking his
mynde.

159.

When the same (as is the guyse) satisfied naye to his requeste with these woordes: I wyll dooe it: if y^e canst persuaade me therunto: If I wer hable, q^d Diogenes, to persuaade the to dooe al thynges after myne aduise I had long ere this daye, geuen y^e counsaill to hang thyself. ¶ In this sayng, out take Cynical plainnesse & boldnesse of speaking, & there is no great poincte to bee maruailled at. ¶ Excepte percase he thought requisite, to reprove the fastholdyng of such nigardes, as will departe with nothyng to y^e poore, but with moze suite and praiyng then the thyng is woorth.

The corrupt
& effeminate
maners of y^e
Atheniens.

160.

He had been to see the citee of Lacedemon, and beeyng from thens returned to the citee of Athenes, one asked of hym (as the maner is) whither he would, and from whens he was came. Forsooth, q^d he, from veraye menne to veraye women. ¶ Notyng, y^e maners of the Atheniens with sensuall pleasures & delices effeminate, wher as y^e Lacedemonians wer hardely brought vp. ¶ One asked hym as he returned homeward

homeward from the *Olympia*, whether he had not seen there a greate cumpaignie, yes truely, y^e he, a veraye greate cumpaignie, but woondzeous fewe menne. This also appereth to bee countrefeacted and forged by the other sayng, that is afore rehearsed of the hotte hous.

Muche cumpaignie and fewe menne.

Afore in the lviij. sayng of this same Diogenes.

161.

Wastefull & ryottous lauellers of their gooddes to whatthyng Diogenes likened.

Those persones, who of a ryottousnesse did prodigally lauelle out and waste their substance o^r gooddes vpon cookes, on reuellers, o^r ruffians, o^r harlottes, & vpon flatterers: he auouched to bee like vnto trees, growyng on y^e edges o^r bynkes of cliffes & rockes of a down right pitche, o^r a steepe down falle: y^e fruites of whiche trees no mane could euer geatte a taste of, but the same wer fro tyme to tyme, deuoured by the crows and the rauens.

¶ Denying on that one parte, suche persones as seruen onely the throte and the bealpe, not to bee woorthie the name of menne. and on the other syde, gooddes so wastfully spent, to bee worse then cast awaye.

¶ That y^e serueth onely y^e throte & y^e bealpe, are not woorthie the name of menne.

The

DIOGENES.

162.

Diogenes auouched to be more daungerous to falle in the handes of flaterers, the of wylde beastes.

*ες κόρακας
ἀπελθῆναι ἢ
ἐς κόλακας.

To light e-
mong crows
then emong
flaterers. Di-
ogenes allu-
ded to the
greke puerbe
βάλλ' ἐς
κόρακας,
hens to y' cro-
wes, and (as
wee saye in
englyshe) to y'
deuill of hell.
Erasmus in also.

The grekes, if thei wythe to any body extreme myschief, or shamefull death, thei dooe (by a prouerbiall speakyng, in their tounge bled) bidde thein goo picke thein to y' crows, in greke, ἐς κόρακας. But Diogenes of a customable woonte auouched to bee a thying muche more daungerous to falle in the handes of *flaterers that will hold bp a mannes pea and naye (bee it true or false) then to lighte emong crows. For the crows dooe not pecke but the carkelesses of dedde menne, the flaterers deuoure menne euen whyle thei are aliue, be thei neuer so honest, and good. The pleasaunteneffe of this sayng (whiche in y' greke by reason of the affinitie of the vocables hath an excedyng greate grace) both in latin & in englyshe vtterly quailleth or dyeth. For crows y' grekes callen κόρακας, & one litle sole wee saye in letter chaūged, thesame called flaterers κόλακας. This sayng is ascribed to Antisihenes his Chiliades citeth zenodotus for his autour, that there was a certain place of execucion in Thessalia, called, the Crows, in to y' whiche, persones founde giltie of any cause or cryme of death,

and therupon condemned, wer carryed, and cast hedlong, so to perishe there. The originall cause why the sated place was so named, whoso is desirous to knowe, if he bee learned, maye at large reade in Erasmus vpon the prouerbe aboue cited.

*Phryne a naughtypacke, or a 163.

Woman of light conuersaciō, hanged vp for a iewell, by the waye of oblacion in the temple of Apollo at the toun of Delphi an ymage of Venus made of clene golde. Diogenes espyyng thesame image; wrote and sette this posse or testymoniall vpon it: Of the inordynate and vicious luyng of the Grekes. For it was a plaine conuincyng of the grekes, y thei wer tootoo muche drowned in the vice of the body that a comen stroumpette had gathered together so muche golde, of money gotten by suche abhomy nation.

Of Phryne it is noted afore in the xli. sayng of Aristippus. As touching this p-sente apophthegme, the moste likely hood is, that vpon the ymage of Phryne had consecrated, was thus writen: This golden Venus hath Phryne of-freed and ge

uen unto Apollo, when Diogenes read this scripture, he wrote hard at the taile of it this addicion, of the inordinate luyng of the Grekes.

There been that ascryben to Dio 164. genes, this sayng too. When Alexander y greate had come vnto hym, and

DOIGENES.

and saluted hym, Diogenes Demaunded who he was : And when the other had in this maner aunswered, I am that noble Alexander y^e kyng: Marie, q^{ue}n Diogenes again: And I am y^e ioyly feloe Diogenes, y^e doggue.

Diogenes gloried as muche in his libertee, as did Alexander of his kyngdome.

Takyng no lesse pride and glorie of his libertee, that he was at no mannes becke ne commaundemente, then Alexander did of his kyngdome, and crowne Emperiall.

165.

How it came to Diogenes his lotte to be called doggue.

Beeyng asked, for what pranks or dooynges, it had come to his lotte to bee cōinenly called doggue of euery bodye: Marie, q^{ue}n he, because that, on suche as geue me aught, I make muche faunying: at suche as will nothyng departe withall, I am euer barkyng: and suche as bee naught, I byte, y^e thei smart again.

166.

To Diogenes pluckyng fruite of a certain figtree, when the keper of the orcheyard had spoken in this maner: vpon thesame tree, y^e thou gatherest

gatherest of, a feloe not many dayes agon hanged hymselfe. Marie (q Diogenes) and I will purifie and clense it again. **¶** The other partie supposed, that Diogenes beeyng so aduertised would haue forborne þ tree inquituate or polluted, in that it had borne a dedde carkesse. But Diogenes beeyng free and clere from all spiece of supersticion, esteemed the fruite to bee no poynte the more polluted, or ympure for that respecte.

Diogēes cleere
boide of all
spiece of su-
persticion.

Markyng one that was a greate prouer of maisteries in the games of Olympia, to sette an earnest vie on a commē stroumpette, in so muche that he turned his hedde backe, & behelde hir, after that she was gon past hym, he saied: loe, how a principall ramme, for the touth of Mars hymself, is leed awaye in a bande (his necke sette clene awyze) by a damisel, that is as cominen as the cartewaye. **¶** He thought it a mater of laughter for the feloe to bee a prouer of maisteries with picked or chosen menne of price, & the same

167.

What Diogenes saied
whē he sawe
a chalenger of
Olympia set
an earnest vie
on a wenche.

DIOGENES.

thesame to bee haled oꝛ drawen awaye as a pꝛiesoner without any choꝛdes at all, by a whiten arsed gerle.

168.

Beautyfull
stroumpettes
Diogenes like
ned to sweete
wyne tempe-
red with dedly
poyson.

Well fauoured oꝛ beautyfull stroumpettes, he auouched to bee like vnto bastarde oꝛ muscadwyne, tēpered & mixte with dedly poyson. ¶ ffo: that thesame caused in deede at the begynnyng, delicious pleasure & voluptee, but euē at y^e heeles of whiche pleasures, ymmedia- tely ensued endlesse doloure and wofulnesse.

169.

Diogenes cal-
led them dog-
gues, y^e stood
rounde about
hym whyle he
dyned.

As he was makynge his dy- ner, euen in the open strete: when a greate nōmbꝛe stode rounde about hym foꝛ the straungenesse of the sight, and euer among made a cryng at hym, doggue, dog- gue: Naye, q^d Diogenes, ye bee dog- gues rather, in that ye stand roude about a māne beeyng at his dyner. ¶ ffo: that is one of the comen pꝛopꝛeties that doggues haue.

170.

When mencion was made of a boye in moſte detestable abomyn- nacion abused, Diogenes beeyng as-
ked

ked what countreeman the boye was: Made aunswer, by dalying with a woord that might bee twoo maner wayes taken, and saied: he is a Tegeate. **¶** For Tegea, is a citee of Arcadia. And therof is deriued a nounge gentile Tegeates, a Tegeate, or a persone of Tegea born. And the greke vocable Τέγος, is otherwhyle in one significacion, Lupanar, a brothel hous, or a place where bawderie is kepte. And therof the philosophier vsurped a woorde of his owne deuyssyng or forgeyng, & called y boye a Tegeate, of Τέγος, for respecte of the moste abomynable vice, with whiche he had been defoyled.

Tegea, a citee of Arcadie.
Tegeates.

When he sawe a feloe now takyng vpon hym to practyse & ministre physike, who had afore been a cominen dooer in the games of wastleyng, but in deede, was a veraye slouche, and a veraye dastard he saied vnto thesame: wilt thou now by course ouerthrowe theim again, that haue heretofore ouerthrowen thee? **¶** A wastleer is propre-

171.

How Diogenes mocked one that from a wastleer fell to bee a physician.

DIOGENES.

Two kyndes
of castyng, o:
uerthrowe-
yng, o:
ge-
upng a fall.

ly saied, to cast o: to ouerthrowe any partie
whom he ouercometh & putteth to the worse.
And the physicia also ouerthroweth those per-
sones, who he coucheth in bedde, o: bynyngeth
to their long home. As for y menyng of Dio-
genes was, y the partie was now as etuill
a physican, as he had afore been a false her-
ted wasteler. A mery ieste muche like to this.
same there is in the poete *Martialis*, of a feloe
whiche fro a physicia, hauyng become a fighter
in harnesse, did none other beeyng *Hoploma-
chus* then what he had doen beeyng a physicia.

172.

To a bastarde o: basseborne
boye, that had a comen harlotte
to his mother, and was whurleyng
litle stones emong the thickest of y
people at auenture, he saied: Take
heede sirrha and beware, lest thou
hitte thy father. For he was born of
a comen naughtypacke and by reason ther-
of, his father not certainly knowen.

173.

Certain persones highly mag-
nifyng and praisyng the bounte-
ous liberalitee of one that had ge-
uen to Diogenes a thyng what euer
it was: And why dooe ye not praise
me to

me to, saied he, & haue deserued to haue it geue me: 2^d For to bee worthy a benefite, is more the to haue geue a benefite, accordyng to y^e the sentēce of Publius Mimus.

Beneficiū dando accepit, qui digno dedi.

Hymself, by geuyng receiueth a benefite

VVho geueth to a persone worthy to haue it

To be worthy a benefite is more then to haue geuen a benefite.

To one that required of Diogenes 174.

restitution of his robe or mantell,

he thus made a woondzeous feacte

and pleasaunte aunswer. If thou

gaue it me freely, I haue it: if thou

diddest lend it me, I dooe stil occu-

pie it. 2^d Signifying, y^e he was nothyng

mynded to restore it home again, whether it

was of free giste, or els by the waye of lone

for a tyme that he had receiued it. It is shame

for a bodye to requyre again that he hath free-

ly geuen. And it is a pointe of inhumanitee

hastly to snatche awaye, that y^e occupier hath

neeede of, and cannot well forbear.

Supposititii partus, are in latin called childre

that bee feigned or sembled to haue been borne

of that wombe, forth of whiche thei neuer came

(as for example) if a womanne should bee deli-

uered of a monstre, or of a dedde childe, and haue

an other liue childe of due forme and shap laied

by hir in the place of thesame, or if a woman

The aunswer of Diogenes to one y^e had geuen hym a mantell, and would nedes haue had it from hym again.

175.

DIOGENES.

Should byng forth a wenche and thesame con-
ueighed away, should haue a manne childe of an
other womans bearyng, laied by hir in stede of
hir owne, or if a woman should countrefaite tra-
uaillyng and labouryng of childe, and haue an
other womans childe laied by hir, and vsed as
though she had been deliuered of it hir self in
veray dede, that childe so impropyed to a wrong
mother maye properly in latin bee called *parrus*
suppositus, as ye wold saye in englyshe a childe
mothered on a woman that neuer beare it, or, a
chaungelyng, and suche persones are euer after
called *supposititi*, or, *suppositi*. There is also

Suppositus,
is also a par-
ticipule of sup-
ponere & sou-
nerk in engly-
she laied vnder
as a piloe is
laied vnder
ones hedde in
the night.

Howe Dio-
genes taun-
ted a chaunge-
lyng who in
skorne, & deri-
sion saied that
Diogenes had
golde sowd
in the patches
of his cope.

an other latin woorde, *indormire*, in englyshe,
to slepe vpon, or to lye vpon whyle we slepe. And
it maye bee taken in twoo diuerse, and in man-
ner contrarie senses. For we are saied in latin,
indormire, to lye vpon, or, to slepe vpon our goods
des or treasure for safe keepyng of thesame, and
we are also saied in latin, *indormire*, to slepe v-
pon, or to lye slepyng on a thyng that we sette no
greate store by, nor dooe any thyng passe on, as a
matte, or a couche. And in dede Diogenes vsed his
mantell in y night season in stede of a mattresse.

And so it was, that when suche a
chaungelyng as is aboue mencio-
ned, had saied to Diogenes in skorne,
Loe, he hath golde in his mantell,
Diogenes laied the reproche veraye
well in the feloes owne necke sai-
yng,

ying, yea, & therfoze *supposito indormio*.
 of Whenyng þ partie to bee a chaugelyng, & ther-
 foze despiceable oꝝ woozthie to bee cōtēned: wher
 as the woozdes might in the grosse eate of the fe-
 loe, sounē also to this sense, that Diogenes laied
 the mantell nightly vnder hym when he slept, for
 safe keepyng of suche a pꝛecious ietwell.

To one demaundayng, what a-
 uantage he had by his philoso-
 phie: though nothyng els, saied
 he, yet at lest wyse this foꝛedele I
 haue, & I am readie pꝛepared to
 almaner fortune good oꝝ badde.
 This sayng hath scacely any smelle oꝝ
 fauour of Diogenes, although he beareth the
 name of it.

Beeyng asked of a feloe what
 countreema he was, he aunswered
 κοσμοπολίτης, that is, a citize of the
 worlde. Signifyng that a philosophi-
 er in whatsoeuer place of the worlde he is re-
 spauite oꝝ maketh his abode, liueth in his
 owne natieue countree. And all the worlde to
 bee but as one citee foꝝ manne to inhabite.

When Diogenes on a tyne asked
 an almes, and in speakyng to the
 publique almiener of the citee (who
 I iiii is

176.

What auan-
 tage and foꝛe-
 dele is gotten
 by philoso-
 phie.

179.

What coun-
 tree man Di-
 ogenes affec-
 med hymself
 to bee.

179.

After what
 fourme Dio-
 genes asked
 an almes of þ

DIOGENE'S.

cōmen almes-
ner of p citee.

is in greke called ἐρανόαρχης,) he vsed
none other stile but this verse of
Homere.

Τοὺς ἄλλους ἐνάριζ', ἀπὸ δ'
ἐκτοῦ ἰσχεο χεῖρας. **That is.**

As for other persones, despoyle of their geare
But thy handes frō Hector, see thou forbear.

¶ The festiuitie oz myzthe and pleasaunte
grace of the sayng, in this pointe consisteth,
that where he should haue saied ἐράνιζε, geue
me your almes, oz, geue me your charitee, he
vsed a wooꝝde of contrarie significacion, sai-
ng: ἐνάριζε, despoyle out of harnesse, oz turne
naked out of the cloutes. By the name of He-
ctoꝝ, notyng his owne self. And that persone
committeth plaine robberie oz spoyle, who de-
rpyeth an almes to any pooꝝe creature beeyng
in extreme neede. And in deede, menne of this
oꝝde been moſte cominenly full of bypbyng
embesleyng, and purloynyng.

179.

Stroumpet-
tes and para-
moures, Dio-
genes affer-
med to bee the
queenes of
kyngeſ.

¶ Paramoures, he affermed to bee
the queenes of kyngeſ, because the
ſaine might craue of the ſaid kyn-
geſ, whatſoeuer their phanſie lu-
ſted, and bee aſſured to obtēin their
aſkynge. ¶ For vpo this he gaue to them
the name of queenes, not for that theſame
wer

wer pieres, mates, or feloes like, with the wi-
ues of the kynges: but for that thei abused the
kynges selves as subiectes vnto theim at eche
becke and comaundemēte. The kynges selves
dooe not at al seasons impetrate of the people
that thei would haue by exaccio, but to a pa-
ramour nothyng is denyed. Of this sorte &
trade, myne opynō is, that the barbarous or
saluaige kynges wer in olde tyme.

To paramou-
res nothyng
is denyed.

The Atheniens of mere adula- 180.

cion or flaterie to please Alexander,
made a decree, that thesame Alexan-
der should bee taken and wurship-
ped for Bacchus (who by another na-
me was called Liber pater.) ¶ This
honour Diogenes laughyng to skor-
ne, saide: And I praie you my mai-
sters, make me^{*} Serapis too. ¶ For in
thesame degree that Bacchus was emong
those that wer called † Satyri, was Serapis,
wurshipped of the Egyptians, in the simili-
tude or likenesse of an oxe. ¶ And Diogenes
thought hymselfe as truely to bee the one, as A-
lexander was the other.

How Dioge-
nes mocked &
decree made,
by the Athe-
niens, that A-
lexander the
greate should
bee taken and
wurshipped
for liber pater
that is to saie
for Bacchus.

¶ Liber pater, Was one of the names of Bacchus, or Dio-
nysius the Godde of wyne, for Bacchus first inuented the vse
and the makynge of wyne: and because wyne deliuereth the herte
from all care and thought, when a bodye is pipe merie, Diony-
sius

DIOGENES.

Thus was among the latines called *liber*, of þ verbe *libero*, *ras*, to deliuer, to ridde, to dispeche, or to discharge.

* Serapis or Apis the highest & þ chief God of the Egyptians, whom thei worshipped in the likenesse of a liue ore. For so it was, that Osiris þ soonne of Jupiter, & of Rione þ daughter of Phoroneus, beeing the kyng of the Argiues, first succeeded the same Phoroneus in the kyngdome of the saied Argiues, and when he had there reigned certain yeres, he left his brother Argialus protectour & gouernour of the kyngdome of all Achaia, and to wyinne victorie, honour and cōqueste, made a voyage into Egypte, and the Egyptians subdued, he tooke to wife Isis, by an other name called In, the daughter of Inachus first kyng of the said Argiues, and reigned ouer the Egyptians. Among whō as well Isis for inuentynge the fourme of letters, and the frade of wrytyng, as also Osiris for many other royall artes and fescartes whiche he to theim taught, wer bothe honoured & worshipped as Goddes. At last Osiris was priuely by his brother Typhon slain, and long sought by Isis, and at length found hewed and mangled all to gobbertes or pieces, not ferre from the citee of Syene, whiche Syene (as Plinius in the secounde booke testifieth) is situate in zona torrida, so directly vnder the tropike of Cancer, that, when the soonne beeing at the highest, dooeth entre into the said signe of Cancer at midsoomer (about fifteen dayes afore the feaste of the natiuitee, of Saint Ihon Baptiste) it lyeth iust ouer the toppe of the citee, and causeth in the same maner shadowe of any thyng at all to bee seen or to appere. Isis caused hir housbāde with muche mournynge and lamentaciō to bee buried in a litle Isle then called Abatos. in the Marice nigh to the citee of Memphis (beeing the chief or principal citee of all Egypte nexte after Alexandria, wiche Marice was from thenforth named Styr, that is the place of mournynge & wailynge) But when in the same Marice had soodainly appered to the Egyptians a certain ore, thei estemyng the ore to bee Osiris, fell prostrate, and kneled to it, and tooke the ore aliue & brought hym to a temple (which afterward was called Serapion) where thei did to hym, all honour and homage, & worshipped the same as their

as their god, seruyng hym dayly with golde and all precious be-
 selles, and with all delicates mete for a kyng or a god to bee ser-
 ued withall. And called hym Apis, whiche in that language is an
 ore. And euer after a certain tyme, thei would cast hym aliue as
 he was into a floodde, where he should bee drowned. This dooe
 thei would goo with mournyng and lamentacion, and neuer
 ceasse seekyng vntill thei had found a newe ore as like in coloure
 and all propozcion of feature vnto the first Apis, as might pos-
 sibly bee. And thus fro tyme to tyme worshipped the Egyptians
 a liue ore as their god, and gaue to the same first of all the name
 of Apis, and afterward that the first was dedde or the secounde
 in processe Serapis by a woorde coumpounded of Apis & *seras*,
 a cophin, (suche as *p* carkesses of noble persones are cheisted in,
 ere thei bee laied in their graue.) And so was it first Serapis, &
 in conclusion by chaungeyng, the letter, o, in to, e, Serapis, so *p*
 Osiris, Apis, and Serapis is all one.

I Satyr, (as the poeticall fables tellen, and Plinius in the fifth
 booke dooeth testifie) wer fower beastes in the mountaines of
 Ethiopia, and of the Indies, of excedyng lightenesse of foote, and
 swiftenesse in rennyng, of the figure, Maie, and likenesse of a
 manne, sayng *p* thei had hornes, & had the feete and legges of
 a gote, clouen and full of rough heare. And the same monstres
 the olde antiquitee beleued to bee the goddes of the forestes, of
 wildernesse, and of all rusticall places of housbandrie. Wherof
 Saint Hierome saith in this maner, speakyng of Saint Anto-
 nie. He sawe an elfishe manne, with a long croked haukes nose,
 & a forchedde or brough with hornes stickyng out, whose nether
 partes of the bodie grewe out into feete suche as gotes haue.
 And when Antonie, (the signe of the holy crosse premised) had in
 the name of god demaunded, what he was, it is reported that
 the other thus made aunswer. I am a mortall manne of the
 worlde, one of the bordiers on the edge of wildernesse, who, by
 the gentilitie with vain erreour deluded, are called Fauni, Satyr-
 sy, and Incubi.

Beeyng chidden, for *p* he was 181.
 agoore

DIOGENES.

a gooe into places full of stynke
and all vnclenelynesse, he saied:
why, the soonne also dooeth crepe
vnder houses of office, and yet is
not therewith defoyled nor embzew-
ed, or made durtie.

An honest mā
is not y^e worse
for y^e infamie
of any place
that he resoꝝ-
teth vnto.

This menyng
was y^e honestee of a perfecte vertuous mā,
is nothyng emperched, stayned or made worse
for y^e infamie of any place y^e he resoꝝteth vnto.

182. When it fortunēd hym to bee at
supper in a temple, and iustie or
fluttyshely kept loues of breade to
bee sette afoze hym: he cast the lo-
ues and all out of the temple, alle-
geyng, that none ympure or flut-
tyshe thyng ought to entre into y^e
hous of God.

None ym-
pure thyng
ought to en-
tre y^e temple
of God.

183. To a feloe, malapertly demaun-
dyng, why Diogenes, lens he had no
maner learnyng ne knowelage,
professed and openly tooke vpon
hym the name of a philosophier: he
saied: If I countrefaikte a philo-
sophier, or if I shewe any neere to-
warde,

note.

wardenesse of a philosophier, euen that veraye pointe is to bee a philosophier outright. And halfe notyng, philosophie to bee a thyng of so high difficultee, y euen to countrefeacte thesame, and to shewe any towardnesse of it, is no smal porcion of philosophie. As y persone hath an high pointe, and a greate fordeale, toward beeyng a kyng, that ca expertely and cunnynghly, in gesture & countenaunce represente y state of a kyng. So in deede, whoso coultrefeacteth oz maketh them oz countenaunce of a thyng, dooeth as muche as in hym lyeth, imitate & foloe all the factions to thesame belongyng. And by untaction to drawe nigh to all the factions oz pointes of a philosophier is a great parte of beeyng a right philosophier in deede, that is to sate, of beeyng a studious and painfull labourer to atteigne philosophie oz perfecte sapience.

To shew nigh towardnesse of a philosophier, is a great porcion of beeyng a philosophier outright.

A certain persone brought a childe vnto Diogenes, to thende that thesame childe, might take some parte of his doctrine. And so, to commend hym, that he might bee the moze welcome and the better accepted of the philosophier, the partie auouched

DIOGENES.

a gooe into places full of stynke
and all vnclenelynesse, he saied:
why, the soonne also dooeth crepe
vnder houses of office, and yet is
not therewith defoyled nor embzew-
ed, or made durtie. **¶** This menyng
was the honestee of a perfecte vertuous mā,
is nothyng emperched, stayned or made worse
for the infamie of any place the he resoꝛteth vnto.

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supper in a temple, and mustie or
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bee sette afore hym: he cast the lo-
ues and all out of the temple, alle-
geyng, that none ympure or slut-
tysh thing ought to entre into the
hous of God.

None ym-
pure thyng
ought to en-
tre the temple
of God.

183. To a feloe, inalapertly demaun-
dyng, why Diogenes, seng he had no
maner learnyng ne knowelage,
professed and openly tooke vpon
hym the name of a philosophier: he
saied: If I countrefaikte a philo-
sophier, or if I shewe any neere to-
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mā.

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DIOGENES.

auouched the ladde to bee alreadie
bothe with excellent witte, and
with singular good maners and
behauour highly endued. At these
woordes Diogenes saied: why, what
need hath he then of my helpe, if

Unmeasura-
ble laude and
praise Dioge-
nes impo-
ued.

Honeste to-
wardnesse or
aptitude and
good hope is
a sufficiente
praise in a
childe.

185.

Suche perso-
nes, as talked
of vertue and
liued not ver-
tuously, Dio-
genes likened
to an harpe.

he bee alreadie suche an one: And he
gaue a shrewd checke to y^e vnmeasurable prai-
ser, who attributed to the ladde that thyng,
for the sole atteignyng and grattyng wherof,
children are at all tymes sette and committed
vnto the handleyng and trainyng of philoso-
phiers. It had been enough to praise & exalte
in the childe an honeste towardnesse, disposi-
tion or aptitude, & good hope of well prouyng
in suche thynges as should bee taught hym.

Those persones who talked
much of vertue, & yet did not lede
a vertuous life, he affermed to bee
like vnto y^e harpe, whiche with the
loune or melodie did pleasure and
good to other, but itself neither per-
ceiued, ne heard any thyng at all.

1. Cozin. xiii.

And This sayng varyeth not veraye muche
from the sayng of Saint Paule, of a tyn-
kleyng cymballe.

On a

On a certain daye, as the people wer comyng out frō the place where sightes & playes wer exhibited, he on his partie wal his might thrustyng & shouldreyng, against y^e throung of the people, heaued, mo-ued and laboured to geate in. And beeyng asked why he so did, he said: This am I of purpose earnestly bent al dayes of my life to dooe.

¶ Menyng, that to dooe the dietie & parte of a right philosopher, is, in all accions o^r thynges to bee dooen, all y^e euer maye bee to disco^rde and to bee of contrarie wayes frō the multitude o^r comen rable of the people, forbecause the mo^ste parte of folkes are lede with carnall lustes and appetites, and not by reason o^r good discrecion.

The better philosopher the mo^ste earnestly bent to disco^rde from the people.

The mo^ste parte of mēne are lede wth carnall appetites.

Beholdyng a youg mā, bothe of apparell & of demeanure, nothyng comely ne conueniente fo^r one that should bee a māne: Art thou not ashamed, q^{uod} he, to bee mo^ste backe frēde to thyself then the mynde o^r wille of nature self hath been: For

How Diogenes tooke vp a young māne & apparelled & demeaned hymself vⁿ mannely.

DOIGENES.

He created and made the a manne
and thou dooest diguyle and re-
forge thyn owne self into a womā.

¶ These same woordes maye bee well
spoken of many an one, whom, where as na-
ture hath created and made menne, theinsel-
fes of their owne voluntarie inclinacion, fal-
len from their propre nature and kynde, to
the abusions of swyne, & other brute beastes.

188.

How Dioge-
nes rebuked a
mynstrell of
inordynate
maners and
behauour.

When he sawe a certain myn-
strell, setting his instrumente in
tune, where hymself on his owne
behalfe, was a lewde and picious
feloe, and of demeanure cleene out
of all good ordre and frame, he sa-
ied: Thou feloe, art thou not asha-
med of thy selfe, that thou knowest
the waye howe to sette tunes in
true corde vpon a piece of woodde,
and canst no skylle to frame thy
life by the reule of right discrecion
and reason? ¶ This apophthegme too,
appeareth to haue been deuised and drawen
out of some others aboue written.

189.

To a certain feloe, who, at what
tyme

tyne Diogenes moued & auised hym
to the studie of sapience, found and
alleged many excuses, sayng, I
am nothyng apte to learne philo-
sophie: why dooest thou liue in this
worlde then (saied he again) if thou
haue no regarde to lede a vertu-
ous life? **¶** For a manne dooeth not liue
here to this ende, that he maye go vp & down
loptreyng, and nothyng els. But that he maye
learne to liue in a right trade of vertue and
honestee. To liue, is the gifte of nature, but
philosophie geueth the gifte to liue vertuously.
Nature produceth vs into this worlde apte to
learne, and to take vertue, but no manne is
alreadie endued with cunnyng at the first
daye that he is bozn into this worlde.

Diogenes
thought that
persone not
woorthie to
liue & woulde
not, studie to
liue & teacously.

Philosophie
geueth & gifte
to liue verte-
cously.

Nature pro-
duceth vs apt
to learne, but
not all readie
learned.

To a feloc & despised and would
not knowe ne looke vpon his owne
father, he saied: hast thou no shame
to despise that persone, to whom
onely and no manne els thou art
bounde to thanke euen for this be-
raye pointe, that thou setteste so
muche by thy peinted sheathe?

190.

How Diogenes
rebuked
one that dese-
pised his own
father.

¶ The

DIOGENES.

The grace of the sayng resteth in the collacion or comparng of twoo contraries, ffor these twoo thynges will in no wise accorde, to despise an other, and to stand well in ones owne conceipte.

191.

To drawe a sweorde of lead out of an ieuorie sheath.

The mynde dooeth clerely appere i ones communica-
cion.

Hearng a young striedlepyng of a veraye wel fauoured and honest face, vlyng vn honest communica-
cion, art thou not ashamed, q he, to drawe a sweorde of lead out of a an ieuorie sheathe? **J**euorie was taken for a precious thyng in olde tyme, and muche sette by. And the mynde or solle of manne is couered, & (as ye would saye) housed or hidden within the tabernacle or skypne of the bodye, & dooeth in a mannes comuni-
cation clerely appere & euidently shewe itself.

192.

How Diogenes auoided a checke geuen to hym for drynkyng in a tauerne.

When a feloe had in the waye of reproche laied vnto his charge, ¶ he was a drynker at cominen tauer-
nes: So am I shoren at the bar-
bers shoppe too, q he again. **S**ignifyng, that it is no more dishonestee to drynke, then to bee rounded, or to bee shauen. And as no manne fyndeth faulte at beeyng shauen in a barbers shoppe, because it is a place

place for that thyng purposely ordeined, so it ought not to bee thought a thyng vnhoneste, if a bodye drynke in a commen tauerne, so. y he drynke w measure & w reason: for to take excesse of drynke, in what place soeuer it bee, is a thyng shamefull and abhominable.

To take excesse of drynke is euerywhere abhominable.

To one reprochefully castyng in his nose that he had take a cope or a mantell, of Philippus the kyng, he aunswered with a verse of Homere in this maner.

193.

The answer of Diogenes to one objectyng y he had taken a cope of Philippus

ὄντι ἀπόβλητ' ἐστὶ θεῶν ἐργὸν δέα λαβεῖν.

Giftes of honour, are not to bee refused,

With y whiche men, are by y Goddes endued.

That Homerus wrote of the beautie and fauour of the bodye, (whiche is the benefite & gifte of god,) that did Diogenes wrest to a mantel geuen hym by a kyng. The same verse might euen I myself also ryng in the eares of such persones, as dooe by a wrongfull querele obiecte vnto me, that I dooe now and then take of noble menne or of bishoppes suche thynges as bee geuen me for to doe me honestee. There is not one of them, of whom I haue at any tyme in all my life craued any thyng, either by plain woordes, or by other meanes, but in deede suche thynges as the-

The defense of Erasmus for takyng geistes & rewardes of noble menne or of bishoppes.

DIOGENES.

same of their owne voluntarie wisses & mere
mociōs, dooe laye in my lappe, I receiue
gladly with all my herte, not so greatly for
rewards to their richyng of my purse, as for
testimonies of their beneuolence & fauour to-
wardes me, especially sens their habilitees are
of more welthie enduement, then to wyng
at the abatemente of so small a porcion as co-
meth to my snapshate.

✠ In the thirde booke of Homere his Ilias Hes-
tor, rebukyng his brother Paris, among other
woordes of reproche, saith vnto hym in shorne
derision after this maner.

note.
Your harpe, and syngyng melodious
VVith the other giftes of Venus
As, your goodly heare, and aungels face,
So amiable, and full of grace,
VVill not you saue, ne helpe, this is iuste,
VVhen ye must lye toppleyng in the dust.
To whiche point, among other thynges, Paris
maketh aunswere after this sorte.
note.
Thou dooest naught, to entwyte me thus,
And with suche woordes opprobrious
To upbraid the giftes amorous
Of the glittreyng Goddesse Venus.
Neither ought a manne in any wise
Proudely to refuse or els despise

Any

Any gistes of grace and honour,
 VVhiche, the Goddes of their mere fauour
 Conferren, after their best likyng,
 And no manne hath of his owne takyng.

note

Diogenes curiously and with ear- 194.

nest diligence teachyng a lesson of
 refreinyng angre, a certain saucy
 or knappy she young spryngall (as
 ye would saye, to take a prouf and
 tryall, whether the philosopher
 would in deede shewe & perfourme
 that he taught in woordes) spetted
 euen in the veraye face of hym.
 This thyng Diogenes tooke coldely
 and wysely, sayng, In deede I am
 not angry hitherto, but yet by
 saint Marie, I begynne to doubte
 whether I ought now of congru-
 ence to bee angry, or not. & he mened
 that shapely to puny she suche a saucy pranke of
 a lewde boye had been a deede of almes, and of
 charitee.

The pacience
of Diogenes

note

Tryng a certain persone hum- 195.
 bly crouchyng & knelyng to a wo-
 man of euill conuersacion of hir

t iii bodye

DIOGENES.

bodye, for to impetrate þ he desired,
he saied: what menest, thou wret-
ched creature that thou art? It wer
muche better for the not to obtain
that thou suest for. ¶ To bee reiecte

To bee reiect-
ed of a stron
pet, is a more
happie thyng
then to bee ta-
ke to fauour.

and to haue a nape of a stroumpet, is a more
happie thyng, then to bee taken to grace &
faouour. And yet many one maketh instant
suite, to purchase their owne harme, & byen
thesame full deere.

196.

Sweete sa-
uours of the
bodye, dooe
cause a man-
nes life to
stynke.

To a certain persone haupng
his heare perfumed with sweete
oyles: Beware syrtha, q he, lest he
sweete smellyng of thy hedde, cause
thy life to stynke. ¶ The greke voca-

bles that geuen al the grace to the sayng, are
εὐωδία, fragraunt odour, & δυσωδία, ranke
stenche. For sweete oyles or powthers, in one
that should bee a māne, plainly argueth wo-
manly tendrenesse and nyctee of the life.
And þ fame of euery persone, is (as ye would
saye) the odour þ he smelleth of. A muche like
sayng hath the poete *Martialis*.

A mannes
fame is the
chief odour þ
he smelleth
of.

Contynually
to smelle of
sweet odours
is an euill fa-
uour in a
manne.

Ne uole, non bene olet, qui bene semper olet.
O Neuolus, that manne smelleth ill,
That smelleth of sweete odours euer still.

Betwene

Betwene bondeseruauntes, and their maisters beeyng vicious and euill persones, he auouched to bee none other pointe of difference, belydes the names, sauyng that the drudges or slaues did seruice vnto their maisters, and the maisters vnto naughtie appetites.

Maisters beeyng vicious persones and voide of grace, dooe liue in worse seruitude then their bondeseruauntes.

Signifying, bothe parties to bee bondeseruauntes, and yet of bothe, the maisters to liue in more miserable state of bondage, then the slaues: in case y^e maisters bee vicious persones and euill disposed, or, voide of grace. For whoso is led by the direccion of the corrupt mocions or appetites of the mynde, hath many maisters to serue, and thesame bothe detestable, and also mercilesse, and voide of all pietee.

Whoso is led by every pangue of naturall mocions, hath many maisters to

serue, & thesame detestable and mercilesse maisters.

Bondeseruauntes, namely suche as bee renne awayes, are called in greke ἀνδράποδοι, whiche vocable semeth to bee compounded of ἀνὴρ ἀνδρὸς, a manne, and of ποῦς, ποδὸς, a foote. Albeit the grammarians declare another maner propriete of significaciō for thei saten theim to bee called ἀνδράποδοι because that bondemenne are in respecte and comparison, the feete of their maisters, & these

DIOGENES.

Why fugitiue
bondemen
are called ἀνδρο-
δοξα,

in greke.

as the heddes of the seruantes. So when
a feloe, ful of vngaciousnesse and
of lewde disposicion had demaun-
ded of Diogenes, vpon what original
cause, bonedseruantes that would
renne awaye from their maisters,
wer called by þ name of ἀνδροδοξα,
Harie, q he, because thei haue the
feete of menne, and a mynde or
herte of suche disposicio as thy self
hast at this presente which inouest
the question. ¶ Denyng that þ partie
had the mynde or stomake, not of a manne,
but of a veraye brute and saluag: beaste.

199.

Of one that was a prodigall &
wastefull spender of all that euer
he had, he asked fowertie shillyn-
ges at ones, in the waye of almes.
The partie meruaillyng at his
earnest and ymportune crauyng,
asked this questio of Diogenes: wher
as thy vse and custome is, of other
menne to desire an almes of an
halfpenie, vpo what occasio dooest
thou

thou aske of me y^e sūme of a whole
pounde oꝛ twoo? Marie, saied he a-
gain, because y^e of others, I am in
good hope after one almes to haue
an other again at another season:

but whether I shall euer haue any
moze almes of thee, after this one

tyme, oꝛ not, θεῶν ἐν γούνοισι κείται, y^e

is, lyeth in goddes hande onely, oꝛ

muste bee as pleaseth God. ¶ For

that halfe verse of Homere, he lynked to his

sayng, to make it perfectte, because it made so

directely, and was so fitte for his purpoise.

And I dede a good plain maner of knowelage

geuyng it was a shrewd likelyhood, to bee

towarde a euen at hāde, to light on the necke

of suche a wastefull consumer of his gooddes

within fewe dayes to bee brought to suche ex-

treme penurie, y^e he should not haue so muche

as one pooꝛe halfpentie leaft to cōmfort oꝛ

helpe hymself withall.

Certain persones laipng to hym

in reproche, that he was a comen

trauer & asker of thynges at euery

bodye his hande, wheras Plato bee-

yng a philosophier (as he was) did

not

Why Diogenes of a prodigall waite of his gooddes, asked an almes of xl. s. at ones.

200.

DIOGENES.

Diogenes said
 þ Plato was
 a priue crauer
 and he and o-
 pen asker.

not so, he saied : well, Plato is a cra-
 uer aswell as I,

But laiying his hedde, to on other mānes eare,
 That no straunge persones maye it heare.

¶ ffor that is þ englyshe of this greke verse
 of Homerus.

Odyssæ. α.

Αγχισχωρ κεφαλῇν ἵνα μὴ πειθοίαιθ' οἱ
 ἄλλοι, Whiche verse Diogenes abused in an
 other sense then Homerus did, to signifie þ
 Plato was euē as great a begger & proller as
 he was, sauyng that Plato did craue priuely
 whispzeyng in mennes eares, & he apertely,
 makyng no counsaill of it.

Nota

201.

¶ Espiying a feloe shootyng veraye
 euill at his marke, he late hym
 down euen hard by the pzycke: and
 to suche persones as demaunded þ
 cause of his so dooyng, he saied,
 lest he should by some chaūce hitte
 me. ¶ Signifiying, that the feloe was like
 to hitte what soeuer other thyng it wer, soo-
 ner then the marke: yet other lookers on, con-
 ueighen theimselfes aside as ferre as possible
 is, wyde from þ marke, for feare of catchyng
 a clappe.

¶ Merely spo-
 ken,

202.

Those persones that shoote. o:
 cast

cast wyde of their marke, or other
wyse mysse to hitte it, are saied pro-
pely in greke ἀτυχέειν, to lese their
shotte or cast, or to shoote or
cast awye. But Diogenes auouched
plainly, not those persones to mysse
to lese their shotte, or to hitte a-
wyre, that wer wyde or shorte of
their marke, but them that dire-
cted and leuelled their cares and
studies towarde sensual pleasures
as towarde their marke or butte.

¶ Offor by suche pleasures, thei seeke and de-
sire to haue perfecte beatitude, whereas by
meanes of thesame, thei fall or tumble down
into the moste deepe pitte of miserie and wo-
fulnessse.

What person
nes shoote or
cast al awye.

Though sen-
sualitee mēne
fall in to the
deepe pitte of
miserie and
wretchednesse.

Beeyng asked the questiō, whe-
ther death wer an euill thyng: by
what meanes possible should it bee
euill, or he, seng y wee feele it not
at y veraye houre whē it is come?
And when it is awaye, it is euill or
harne to no body. As lōg as a man
hath

203.

How Dioge-
nes argued
death not to
bee an euill
thyng.

DOIGENES.

hath perfecte sense and feelyng, he is aliue, so then death is not yet in place, that if thesame bee p̄sente, then sense and feelyng is awaye. And euill is it not, that is not felt. ¶ This maner of argumentacion oꝛ reasonyng, certain writers ascriben to Epicurus. And in dede death it selfe is not euill, but the iourney oꝛ passage to death is pieteous & full of miserie. Of thesame iourney if we stand in feare, all y^e whole life of manne what other thyng is it, but a passage oꝛ iourney towarde death.

204.

Thei tellen that Alexander the greate, standyng at the elbowe of Diogenes, demaunded of thesame, whether he wer in any d̄ede oꝛ feare of hym. Then saied the other again, why, what art thou, a good thyng, oꝛ an euill thyng? Alexander answered: a good thyng. And who standeth in d̄ede of a good thyng, oꝛ Diogenes? ¶ He plainly cōuincied that a kyng was not to bee feared, excepte he would to all the worlde denounce hymselfe to bee an euill oꝛ a myschituous persone. But if that
wer

The answer
of Diogenes
to Alexander
demaundyng
whether he
good in d̄ede
of hym.

nota

wer a sufficient good argumente, he might thereby haue gathered and concluded y God wer not to bee feared.

Erudicion oꝛ leaꝛnyng, Diogenes by these wooꝝdes cominended vnto all menne, allegeyng that thesame vnto young folkes geueth sobꝛe- nesse, to aged persones counfoꝛte and solace, to the pooꝛe richesse, to riche men oꝛnamēt oꝛ beautifyng.

Foꝛbecause that the tendꝛe youth, beeyng of the owne pꝛopꝛe inclination readie to fall, it byꝛdleeth and restreigneth from all inoꝛdinate demeanure, the incommodities oꝛ displeasures of a mannes later dayes, it easeth with honeste passetemps and recreation, vnto pooꝛe folkes it is sure costage to liue by (foꝛ thei that are leaꝛned, bee neuer destitute of necessaries.) And the substaunce of welthie persones it dooeth gayly vernyshe and adourne.

The greke vocable *υόρη*, dooeth indifferently betoken the balle of the pie, and a virgin oꝛ a maiden. And so it was, that one Didymo, (who was in greate flaundꝛe oꝛ infamie, and had in euery bodys mouth

205.

How Diogenes commended erudicion to all menne.

note

206.

Of the selfe same Didymo afoꝛe in xviij sayng of this Diogenes.

DIOGENES.

mouth a veraye ciuil name of beeyng a muttonmoungre) had incure the yie of a certain young damisell. To this D:dymon Diogenes saied, see þe ye bryuse not your cure. ~~or~~ For that wape, the sayng maye haue some grace in englyshe, by reason that the woorde, cure, maye bee taken in a double sence, like as Diogenes dalyed w the ambiguitie of þe greke woorde, κούρη.

207.

Beeyng aduertised and dooen to weete by a certain persone, that awayte was laied for hym by those whom he tooke for his frendes, to thentente that he might beware therof and prouide for hymself: why, what should a manne dooe (saied he,) if in our conuersaciō we shall bee all in onemaner case and takyng, bothe with our frendes, & with our foes? ¶ Wee vse to beware of our enemies, that thei maye not hurte vs, our frendes wee dooe nothyng mistrust. That if we shall haue nede, to bee as well ware of the one as of þe other, small pleasure or counforte it is, to liue in the worlde.

It is small pleasure to liue, if a māne may not trust his frendes.

Beeyng

THE FIRST BOOKE.

152.

Beeyng asked what was the principall best thyng in this presente life, he saied: libertee. **¶** But that persone is not in veraye true libertee or freedome, who is vtterly subiecte to vices: neither maye he possibly bee a manne of perfecte freedome, that standeth in greate neede of many soondrie thynges: and veraye many thynges wanteth the couetous persone, the ambitious persone, & whosoever is drouned in delices or sensualitee.

208.

The best thyng in this presente life, is libertee said Diogenes.

The couetous persone, & ambitious, or other wyse geuen to vices, cannot bee free.

209.

In scholehouses, there wer comēly peinted of an auncient custome, & Muses, as presidentes & & ladye maistresses of studies. Entreyng therfore into a schoole, when he saue there many Muses, & veraye fewe scholares, he saied vnto the schoolemaister: with the goddes ye haue many scholares. **¶** Dalypng with the phrase of greke speakyng, indifferente to bee taken in a double sense, for the grekes saien: οὐκ ἔστι θεοῖς, with the Goddes, for that that we saye in englyshe, Goddes pleasure beeyng so, or, by the wyll and grace of God, or, and God before, or, God sayng amen.

DIOGENES.

Sup. the pre-
position of
beche.

men. And sometymes þ preposition, *ouy*, with
signifieth a thyng ioyned with an other cou-
paignon, as in this maner of speakyng, that
here foloweth with many persones I tooke thy
parte. That is to saye: I and many persones
moo besides me, tooke thy parte, or held on
thy syde.

210.

Whatsoever
thyng wer
not of it self
euill, Diogenes
affirmed
not to bee ei-
uill in the opẽ
streete neither.

Whatsoever thyng wer not of
it self vn honest, he affirmed not to
bee vn honeste in open presence, or
in the face of al the worlde neither.
Wherupon he made a reason or
argumẽte in this maner & fourme.
If to dyne bee not a naughtye or
euill thyng, then to dyne abrode in
the open strete is not euill neither,
but to dyne is no pointe of naugh-
tynesse, ergo, to dyne in the myddes
of þ strete is no euill thyng neither.

Thus sette þ Lynicall syllogisme might
bee reasonably born withall, but who could
abide hym that after like fourme of arguynge
would conclude, to ease the bodye by gooyng
to stoole, or to make water, or one to coun-
paignie with his wife, or a bodye to turne
hymself naked out of all his clothes, is no ei-
uill

Electious &
well deposed
persons loue

THE FIRST BOOKE.

153.

until thyng, ergo, to dooe thesame in the open
strete is no pointe of naughtynesse neither:
vertuous and wel disposed persones loue ho-
nestee and shamefastnesse euerywhere.

honestee and
shamefastnes
in all places.

He auouched vse and exercita-
cion, as in outwarde accions con-
cernyng the bodye: right so, euen in
the accion of vertue and of the
mynde, to engendze bothe a certain
celeritee or spedynesse of dooyng
thynges, and also facilitie or easi-
nesse to thesame.

211.

Use i all thyng
ges maketh
maistries.

It was also a sayng of his, &
neither is there any lawe without
a citee or bodye politike, nor any
citee or bodye politike without a
lawe.

212.

Neither is
ther any lawe
without a ci-
tee ne citee w-
out a lawe.

Roblenesse of birth, or dignitee
& other sembleable enhauncemen-
tes of fortune, Diogenes affermed to
bee none other thyng els but y clo-
kes or couertes of myschief & vn-
graciousnesse. For richemenn, wher
as thei bee not one iote better then others, yet
thei dooen amysse and perpetrate muche vn-

213.

Roblenesse of
birth or digni-
tee with other
high gistes of
fortune Dio-
genes called
the cokes of
vngacious-
nesse.

happy.

DIOGENES.

happynesse, with lesse restraint of correction
or punishment, according to that, & saying
of the poete Flaccus of a riche person:

*Et quicquid uolet, hoc ueluti uirtute peractū
Sperauit magnæ laudi fore.*

Whatsoever thyng, shall stande to his will,
He hath assured trust and affiaunce

To turne to his laude, bee it neuer so ill,

As a thyng dooen by uertues gouernaunce.

Create gen-
eracione thyn-
ken all well &
themselves
dooe.

And in deede the moste parte of the galaunt
rufflers, euen at this presente daye, thynke all
that euer themselves dooe, to be lawfully and
well dooen.

214.

Whyle he was bondeseruaunte
with Xenia des, his frendes wer toge-
ther in comunicacion for to bye
his fredome, and to ridde hym out
of seruitude. No, not so, & Diogenes,
is it not to you knowen, that not
the Lyons are as bondeseruaun-
tes to those persones by whom thei
are kept vp, but rather & keepers
as bondeseruautes to attende vpon
the Lyons? For a Lyon wheresoeuer
he is, contraieth alwayes a Lyon. And a
philosopher,

Diogenes
willed his fre-
des not to re-
deeme hym out
of seruitude.

THE FISRT BOOKE

154.

philosopher is not by his condicion of seruitude
any thyng the lesse a philosopher.

When he was awaked out of
his mortal slepe, that is to saye, the
last that euer he had befoze his
death, and the physician demaun-
ded, howe it was with hym: right
well, & he, for one brother enbra-
ceth the other. Alludynge vnto y^e poete

215.

Homere who feigneth θάνατον, death & ὕπνον
slepe to bee brothers german. For that slepe
is a certain ymage and representacion of
death.

Homere fet a
gneth death &
slepe to bee
brothers ger-
main.

Beeyng asked, how he would
bee buirped, he bidde y^e his dedde
carkesse should bee cast out in the
feldes without sepulture. Then
saied his frendes: what, to the fou-
les of the aier, & to y^e wyld beastes?
No by saint Marie, & Diogenes a-
gain, not so in no wise, but laie me a
litle ruttocke hard beside me, wher
with to beate them awaye. The o-
ther eftsons replied, sayng: How
shal it bee possible for y^e to dooe so?

216.

DIOGENES.

Diogenes neglected all curiousnesse of sepulture.

fo: thou shalt feele nothyng. Why then, O Diogenes, what harme shall the teryng, mangleynge, or dismembryng of the wyld beasts dooe vnto me, beeyng voide of all sense and feelyng?

217.

Quermache
humanitee in
a philosopher
Diogenes re-
proued.

When Plato gaue a greate laude and praise to a certain person for this poynte & behalfe, that he was exceeding gentle and courteous towarde all folkes: What laude or thanke is he woorthie, saied Diogenes, that hauyng been so many yeres a student continually occupied in philosophie, hath yet hitherto geuen no bodye a corrolif?

The propre
office of a phi-
losopher is
to cure the vi-
ces of manne.

Denying to bee the propre office of a philosopher, to cure the euill condicions or vices of manne, and to bee vtterly ympossible thesame to take effecte, but by the onely meanes of feare & of greef: feare of reproche, and greef of the open shame and slaundre presente.

218.

The same Diogenes, piyng a certain feloe of a straunge countree, in the citee of Lacedæmon, curiously tryminyng

trymmyng and deckyng hymself
against the solemnitee of an high
feastefull daye, saied: What dooest
thou? is not euery daye without
excepcion high & holy to an honest
manne? ¶ He mened all this vniuer-
uersall world to bee a temple for God conue-
niente, in the whiche manne beeyng consti-
tute and sette, ought of his bounden duetie, to
behaue hymself and to liue perpetually after
an honest sorte, as in the sight and face of the
deitee, who presently beholdeth all thynges, &
from whose yte nothyng is or maye bee hid-
den. And to this mater he wrested þe prouerbe
in whiche it is saied: that with the slouthfull
and idle lubbers that loue not to dooe any
werke, euery daye is holy daye.

To a vertu-
ous & well dis-
posed per-
sone euery
daye is high
and holy.

All this vni-
uersall worlde
is the temple
of god.

God p'sentely
beholdeth all
thynges.

With idle p-
sones it is e-
uer more holy
daye.

It was his comen sayyng vn-
to young striedeynges beeyng to-
wardes mannes state, Syztha, go
into the houses of harlottes, that
thou mayest thoroughly see, what
vile and filthie thynges, how dere-
ly thei are bought. ¶ To this mater
alluded Terence, sayyng: all this geate to
knowe, is helth and safegarde vnto youth.

219.

What good-
nesse maye be
gotten by the
consideracion
of harlottes
facions.

DIOGENES.

220.

Unto the safe
garde of mēne
it is nedefull
to haue either
feithfull fren-
des or els ea-
gre enemies.

Unto the helthe and safegarde of a manne, he saied that it was nedefull to haue, either feithfull frendes, or els eagre enemies. In consideracion, that the one geuen a bodye gentle warnyng of his faulte, and the others doen openly reproue and checke. So bothe parties (in deede after contrarie sortes) but yet equally, doo to vs benefite and profite, whyle by the same wee learne our faultes. This sayyng dooeth Laertius appoynte to Antisthenes, and Plutarchus to Diogenes.

221.

How one
maye best bee
auenged on
his enemye.

Beeyng asked by a certain person, by what meanes a bodye might best be auenged of his enemye, he aunswered: if thou shalt from tyme to tyme approue & trye thy self a vertuous and an honeste manne. This poynte whosoever dooeth accomplishe, bothe dooeth to hymselfe moste high benefite, and in the best wise possible vexeth and tormenteth his enemies. For if a mannes euill willer beholdyng his grounde well tilled and housbanded, is therewith greued at the veraye herte roote, how shall it bee
with

with hym, if he see thynne owne self beautified,
and adourned with the substaunciall and vn-
doubted Jewels of excellent vertue:

When he came to visite Antisthe- 222.
nes lpyng sicke in his bedde, he
spake vnto thesame in this maner.
Hast thou any neede of a frende?

Signifyng, that menne should in tyme of affliction, moſte of all bee bolde on their feithfull and trustie frendes, whiche maye either helpe them in veraye deede, oz els by geuyng good woozdes of counforzte, ease some porcion of their greef and woe.

Whene thoult
in affliction
moſte of all
bee bolde on
theire frendes.

Vnto thesame Antisthenes, at ano- 223.
ther seasō, (foz because it had come
to his eare, that thesame Antisthenes,
foz loue and desire that he had to
liue, did take his sickenesse some-
what ympaciently) he entreed with
a woodknife by his syde. And whē
Antisthenes bemonypng hymself had
saied vnto hym: Alas, who will di-
spetche and ridde me out of these
my peines? Diogenes (the hanger the
wed foozth), saied: euen thissame fe

Death rid-
deth a bodye
out of peines.

DIOGENES.

Antisthenes
was loth to
dye.

loe here. Naye q Antisthenes (reply-
yng again) I saied, out of my pei-
nes, not out of my life.

224.

Makyng a iourney vnto the ci-
tee of Corinthus, he entreed y schoole
whiche Dionysius beeyng expul-
sed and driuen out of his kyng-
dome, had ther sette vp. And heard
his boyes saye their lessons ve-
raye naughtyly. Dionysius in the
meane whyle comyng in, because
he thought verayly, that Diogenes
had come to counforte hym, saied:
It is gently dooen of you Diogenes,
to come and see me. And loe, suche
is the multabilitee and chaunge of
fortune. Yea, q Diogenes again, but
I meruail, that thou art suffreed
still to liue, that diddest perpetrate
so muche myschief in the tyme of
thy reigne. And I see, that thou art
in all behalves, euen as lewde a
schoolemaister now, as thou wert
all

What Dio-
genes entre-
yng y schoole
of Dionysius
saied vnto
hym.

Dionysius as
lewde a schole
maister, as he
had been a
kyng afore.

An etuill kyng afoze.

There reigned in Sicilia Dionysius the father, and nexte after hym Dionysius the sonne, who for his moste horrible tyrannie was expelled out of his kyngdome, and afterwarde receiued again, but at last, by synall extermynion banished for euer. And beeing expelled from Siracuse, he went to Corinthus, where after that he had a certain space liued a bare life, at length for veraye extreme neede, he was driuen to excogitate some way and meanes wherby to gette his liuyng. Whereupon he sette vp a schoole and teachyng of children, and so contynued vntill his dyngg daye.

Another of the saynges of the 225.

saine Diogenes was this: Among the other sortes of menne, to suche as liue in welthe and prosperitee, life is sweete, and death hatefull: & cōtrarie wyse, to suche as are with calamitee and mysfortune oppressed, life is greuous, and death to bee wished for: but vnto tyrannes bothe life and death are painfull & coumbzeous. For like as thei liuen

more vnplesantly, then those persones who dooen euery daye with all their hertes wyshe to dye, euen so dooen thei none otherwyse stand in contynuall dread and feare of death, then if thei ledden the moste sweete & pleasaut life in all the worlde.

Vnto Tyrannes bothe life and death are coumbzeous.

To a

DIOGENES.

226.

Diogenes did
followed geo-
metrie w the
other sciēces
Mathematicall
call.

* The artes
of sciēces

Mathe-
matical 227.

are, Geome-
trie, Musike,

Arithmetike,
Astrologic.

To a certain persone that shew-
wed hym a diall: In feith, q he: A
gave instrumente, to saue vs from
beeyng deceiued of oure supper.

Denying the arte of geometrie, with all
other the sciēces * Mathematicall, to bee
to veraye litle vse of purpose.

To another feloe makynge great
vaunte of his cunnyng in musike
and in playyng on instrumentes,
he made aunswere with these twoo
greke verses:

Γνώμῃς γὰρ ἀνδρῶν εὖ μὲν οἰκοῦνται
πόλεις,

εὖ δ' οἶκος ἔχλειμοῖσι, καὶ τερετίσμοισιν.

Household-
ing is not
mainteined w
syngyng and
pppyng.

By the prudente auise, of menne uerayly
The states of citees are well preserued
VVith the glye of carolles, and mynstrelsie,
Priuate householdyng, is not wel mainteined.

228.

When Speusippus beeyng ympos-
tente by reason of shakynge with p
palsey, was carryed in a wagen to-
warde the schoole called * Academia,
and to Diogenes meetyng hym on the
waye

waye by chaunce, had saied, *χαίρεις*,
 well art thou: So art not thou, *ο*
Diogenes again, that wheras thou
 art in suche takyng, canst fynd in
 thyn herte to liue. *¶* Denyng to bee a
 poynte of a true or right philosophier, of his
 owne mynde to preuente the tyme of death,
 after y^e he wer ones no longer hable to stiere
 about and to helpe hymselfe, as other menne
 bidde in this presente life. And that thyng
¶ *Speusippus* didde afterward in deede.

* *Academia*, was a place full of groues, one mile from the citee
 of *Athens*. And it was called *Academia* of one *Academus* a no-
 ble manne that had there inhabited. In thesame grounde was a
 mainour place in whiche *Plato* was born, and in thesame af-
 terward taught philosophie, of whom for that cause the philo-
 sophiers of his secte haue been from thens hitherto named
Academici.

† *Speusippus* was a philosophier of *Plato* his secte, brought
 vp vnder hym, and in teachyng his schoole succeeded hym, and
 contynued eight yeres maister of that schoole. He was *Platos*
 sisturs doughters soonne. At length he killed hymselfe for peire
 and sorowe bereyng a veraye aged manne, albeet *Plutarchus* &
 some others wryten that he dyed of lycce contynually growlyng
 out of his flewe as *Scylla* and *Herode* didde.

When he sawe a litle boye vn- 229.
 manerly behauyng hymself, he
 gaue y^e creāsier or tutour, that had
 the charge of brynnyng vp the
 same

PHILIPPVS

saine childe, a good rappe with his
 stasse, sayng: why dooest thou
 thus teache thy pupiller? **¶** Notifi-
 yng, & it is principally to bee ymputed vnto
 the breakers and instructours of tendre child
 hood at the begynnyng, if youth proue well
 manered, or otherwysse. The reporters of the
 tale are Aphthonius and Priscian.

It is to be ym-
 puted vnto y
 byngers by,
 if youth prou
 well manered
 or otherwysse.

230.

How Dioge-
 nes answered
 a flagiti-
 ous feloe, ob-
 iectyng pouer-
 tee vnto hym
 in reproche.

To a certain persone obiectyng
 pouertee vnto hym in reproche,
 whereas hymself was a feloe full
 of naughtynesse and mischief, he
 saied: I neuer yet sawe any manne
 putte to open punyshement for
 his pouertee, but for knauery ma-
 ny one.

231.

Pouertee a
 vertue lear-
 ned without a
 teacher.

To pouertee he gaue a preaty
 name, callyng it, ἀρετήν αὐτομάτην
 a vertue that is learned by it self
 without a teacher. **¶** Riche folkes
 haue neede of many rewles, preceptes, and les-
 sons, that is to weete, to liue a frugall or so-
 bre life, to exercise their bodyes with labours,
 not to sette their delite or felicitie in pompe-
 ous or stately apparelling and deckyng of
 the

Riche folkes
 haue neede of
 many lessons
 to dooe well.

THE FYRST BOOKE.

159.

the bodpe, and others mo out of noubze, all
whiche thynges pouertee teacheth hir owne
self without any other schoolemaister.

¶ Nexte after these three philosophers, but
thesame in this kynde, mozte excellng, we
shall adde like noubze of kynges & no mo,
whiche for their sayngees with ciuittee
and good facion replenished, haue a
name of honour aboue all other

kynges. That we maye not
with to many thynges
pestre and clope
the reader.

THE

THE II. BOOKE.
THE SAIYNGES OF PHILIPPVS KYNG OF
MACEDONIE.

Philippus,
kyng of the
Macedonians,
and father of
Alexander the
greate first co-
quered Athe-
nies & brought
all Greece vn-
der his subiec-
tion. A manne
of all wyltes
much praised
for his greate
humanitee,
courteisie and
most princely
gentlenesse.



If all the kynges, that
among the Grekes in
auncient tyme haue
reigned, in my sentence
& mynde hath not been
one, whom we maye
with Philippus kyng
of the Macedonians, &
father of Alexander the greate, wooorthyly co-
pare, either in dexteritee and good conueigh-
aunce of witte, or els in dispozte of saynges
consistynge within the boundes of honestee
and good maner.

I. This Philippus bled many a tyme
and oft to saye, that hym thought
the Atheniens to bee much happie, who
could euery yere fynde the full
nombze of tenne soondry perso-
nes, whom to create their Capi-
tains for bataill: where he for his
parte in many yeres had found
one sole Capitain for warrefare
onely

onely, that is to weete, Parmenio.

Signifying, to bee a thyng litle to the benefite of a commen weale, euery other whyle to chaunge the Capitaines, but to bee muche better, whom ye haue ones found a fitte or meete manne for the purpose and trustie with all, in no wyse to chaunge thesame for a newe. Further and besides that, to make no force how many Capitaines there bee in noubre but how apte and meete for conueighyng a battaill, and for warrekepyng.

Parmenio
onely Cap-
tain of Phi-
lippus his
warres.

Oste to chaū-
ge Capitai-
nes to bee vn-
profitable to
a comē weale.
It forceth not
how many Ca-
pitaines ther
bee, but how
meete for kee-
pyng warre.

When tydynges was brought
vnto hym, & many soondy thyng-
ges had in one daye happyly and
prosperously fortunēd on his syde
and for his behouf, (for at one &
thesame tyme Tethrippō had gotten
the price and chief maisterie at
Olympia, and Parmenio had in battail
discounfeicted or vanquished the
Dardanians, and his quene Olympias
hadde been brought a bedde of a
soonne,) lifyng vp his handes on
high to heauen, he cryed wyth a
lowd voice, and saied: And thou
lady

DIOGENES.

The praier of
Philippus
when he had
soondry good
chaunces all
in one daye.

The cocke-
ryng of fortune
is to be su-
spectred & mys-
trusted.

lady fortune, for so many and the
same so great good chaunces, dooe
me no more but some light and
small shrewd turne again at an o-
ther season. ¶ This manne beeyng of
passyng high prudence, and mooste profounde
experience or knowlage in the course of the
worlde, did not insolently skippe and leape, or
shewe tokens of ioyfull gladnesse for his well
spedyng, or for the successe of thynges, but ra-
ther did suspecte and mistrust the cockeryng
of fortune, whose nature he knewe to bee, that
to whom she werketh vtter confusion and ex-
terminion, the same persones she dooeth first
laugh vpon & flatre with some vnuod pro-
speritee of thynges. To this mater appertei-
neth, that Polyus repozeteth of *Polycrates
the Tyranne of the Samians.

*Valerius Maximus, and the other historiographers writen,
that Polycrates the Tyranne of the Samians, had liued ma-
ny yeres in suchē incomparable prosperitee, that in all his affaires
either publique or priuate, neuer any thyng went against hym,
nor any myschaunce fell vnto hym, in so muche that beeyng (as ye
would saie) werpe of suchē continuall successe of thynges, euen
in despite of good fortune, (to the ende that it might not be saied
of hym, that he neuer had in al his life any losse, or myschaunce,)
as he rowed on the sea for his pleasure and solace, he willyngly
and of purpose cast awaye into the sea a golde ryng with a pre-
cious stone in it, of valour vneth estymable. And yet in suchē
wyse did fortune flatre hym, that within a daye after, his cooke
found

found the same ryng in the bealy of a fishe, whiche he garbalsed to dyesse for his lordes dyner, and restored to the same his owne ryng again. Yet this notwithstanding, in his later daies fortune chaunged hir copie, and Polycrates taken prisoner by Diontes the high Capitain or leutenaut of Darius kyng of the Persians, was after moſte painfull and moſte greuous tormentes, hanged vp on a ſebette vpon the toppe of an high hyll. The woozdes of Plinius, whiche Erasmus here ſpeaketh of, are in the firſt chapitour of the. xxxvii. volume of his naturall hystorie, in maner and ſourme as foloweth. Of this originall begonne audacitye and dignitee in precious ſtones, auariced in proceſſe and hoysed to ſo high loue, deſirefulneſſe and fanſie of menne, that vnto Polycrates of Samos the rigorous tyranne of all the Iſles and ſea coaſtes of that countree, in the voluntarie loſſe and damage of one precious ſtone, ſeemed a ſufficient and large emendes for his felicitye and prosperous fortune (whiche felicitye, euen hymſelf would ofte tymes plainly confeſſe and graunt of veraye conſcience to bee ouer greate) if he might bee euen with the rollyng & mutabilitie of fortune, and touche touche like, mocke hir as well again: and that he plainly thought hymſelf to bee largely raiſoned, and bought out of the errre of theſame continual proſperitee, if he had had nomore but this one ſole greſe or heretofore, to hyte hym by the ſtomake. Weeping therefore clene wexed with contynuall ſoye and gladdeneſſe. He rowed in a beſſell for his pleaſure, a greate waye into the chanell of the ſtreme, and wilfully caſt one of his rynges into the ſea. But a fiſhe of excedyng bigneſſe, (euen by deſtiny appointed to bee a preſent for a kyng) euen purpoſely to ſhewe a myracle, wyth a tryce snapped vp theſame in ſtede of feedyng, and by the handes of fortune awaytyng hym an euill turne, restored it again into the hechyn of the owner the ſaid Polycrates.

After that he had ſubdued all 3.
the Grekes, whē certain perſones
remoued

PHILIPPVS.

moued hym and would haue had hym to kepe the citees with garys-
sons, that thei might not forsake hym, or fall from hym again, he saied, I haue more wille and desire, long tyme to bee called good, and easie or gentle to awaye with-
all, then for a fewe dayes and no longer, to bee called souerain.

A reigne or
emptier with
benefites and
hertie loue
holden, is per-
petuall.

Denying a reigne or emptier, that wer
with benefites and with hertie loue holden,
to bee for euer perpetual, that by power and
dred onely, to bee of no long contynuaunce.

4.

A certain buisie open mouthed
feloe was a dayly and a cominen
speaker of railyng woordes aga-
inst Philippus. And so it was
that his frēdes aduised hym, the-
same feloe to exile & banyshe the
countree. But he saied, & he would
in no wise dooe it, & to theim grea-
tely meruaillyng why, he saied: lest
that he wandreyng and rounyng a-
bout frō place to place shal report
euill

euill of me emōg mo persones.

That he did not hang the railer vpon the galoes, was either a pointe of clemencie and mercifullnesse that he forgaue hym, or els of magnanimitie and princely courage that he contemned hym: that he would in no wise driue hym out of y^e countree, came of prudence. For the feloe beeyng in straunge places should haue been hable to dooe to hym the moze vilanie.

Philippus contemned a feloe y^e vyled dayly to speake raillyng wordes, against hym.

Smicythus cōplayned to the kyng vpon Nicanor, that he still without ende spake euill of the kyng. And when the frendes of Philip^{us} aduised hym, that he should commaund the feloe to bee fette, and so to punyſhe hym, Philippus answered in this maner. Nicanor is not the wurst of all the Macedonians. It is theretofore our parte to see, lest wee dooe not our duetie, but bee slacke in some thyng that wee shoulde dooe hereupon, after that he had knowelage y^e same Nicanor to bee greuouſly oppressed with

x. ii. pouertee

The clemencie and moderation of Philippus.

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pouertee, and yet to bee neglected
 & nothyng looked on by the kyng,
 he comaunded some gift or reward
 to bee bozne to hym. This dooen,
 whē Smicythus eftlong entourned þ
 king, þ Nicanor did i al coupaignies
 without enderepozte muche praise
 & goodnesse of hym: Now then, ye
 see, q̃ Philippus, þ it lyeth in our sel
 fes, to haue a good report, or euil.

It lyeth in
 our selves, to
 bee well or ei:
 will spokē of.

¶ An excedyng thyng it is, how ferre odde
 those persones are from the nature of this
 prince, whiche neuer thynken theim selves to
 bee praised enough wheras thei do nothyng
 woozthie laude or praise, neither dooe thei
 studie w̃ benefites to wyne or allure bene-
 uolence & hartie good wille of menne, but
 haue moze appetite and fansie to bee dzeded,
 then to bee loued. And wheras thei dooe of-
 ten tymes perpetrate thynges to beedetestēd
 and that in the open face of all the worlde,
 yet farewell his life for an halspenie that pre-
 sumeth or dareth so hardie in his hedde, as
 ones to open his lippes against theim.

6. He saied, that to those, who in
 ordreyng or administrýng thecōs
 men

men weale of the Atheniens were
 chief ryng leders he was muche
 bound to ough moste hertie than-
 kes, for that by reason of their re-
 prochefull railyng at hym, thei
 caused hym aswell in vsyng his
 tounge, as also in his maners and
 behaueour to proue muche the
 more honeste manne, whyle I en-
 deuour myselte, q he, aswell by
 my woordes as by my dooynges
 to make and proue theim lyers.

¶ The right philosophicall herte of this
 prince, who had þ waye, euen of his enemies
 also to take vtilitee and profite, neither, (as
 the comen sorte of menne are woont) to
 this sole thyng to haue an yie how to dooe
 scathe, and to werke some mischies to suche
 as railed on hym, but that hym selfe might
 bee emended and made lesse euill, beeyng
 well admonysed & putte in remembreance
 of hymselfe by their flaundzeous reportyng.

¶ When he had freely perdoned
 and leat goo at their libertee the
 Atheniens, as many as euer had
 been

Philippus
 oughed moste
 hartie than-
 kes to þ re-
 lers of the A-
 theniense, for
 their railyng
 at hym.

The right
 philosophical
 herte of Phil-
 lippus.

How to take
 vtilitee & pro-
 fyte of a mā-
 nes enemye.

7.

Of Cheronea
 it is aforesaid
 at this Cha-

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Cheronea did
Philipp⁹ con-
querre & sub-
due al Grece.

been taken prisoners in bataill at Cheronea, and thei, not thynkynge that to bee enough, required also to haue restitution of their apparell and all their bagguage, and did for thesame entre accions of detinue, and comenle suite against the Macedonians, Philippus laughed, sayng: what? dooeth it not appere, the Atheniense to deme and iudge that thei haue been ouercomed by vs, at the hucklebones?

The civillitee
of Philippus

The ingrati-
tude of the
Atheniens towar-
des Philip-
pus.

So mysdely did he beeyng the conquerour take the vnthankfullnesse of persones by hym conquered and subdued, who did not onely, not rendze thanks ne saie remeries for that thei had been leat bothe safe and sounde, and also without any peny of raunsome payng to escape, but also with naughty language sued the Macedonians, and laied to their charges because thesame did not also restore vnto thein bothe their apparell and also all their other ragges and bagguage. As though thei knewe not of what nature the lawe of armes was, and as though, to trye y^e mater wth dynte of swearde
wer

were nothyng els, but to trye it at the *huc-* *Aspáγalos,*
 clebones, whiche is a game for boyes and is in Latin,
 children. *talus*, and it

is the litle

square huclebone, in the angle place of the hyndre legge in all
 beastes sauyng manne, & suche beastes as haue syngers, as for
 exāple Apes and Mounkeyes, excepte also beastes that haue þ
 house of þ foote not clouen, but whole. With these huclebo-
 nes thei had a game in olde tyme, as chyldre haue at this daye
 also, whiche game was in this maner. If the caster chaūced to
 cast that syde vpwarde, whiche is plain, it was called, *canis* or
canicula, and it stode in stede of blanke or of an ace, & that
 was the lest and wurst that might be cast, and þ caster should
 thereby wyne no parte of the stakes, but was of force con-
 strained in the waye of reple to laie down to the stake one
 peece of copne, or one poynte, or one counter, or one whatsoeuer
 thynges were played for, and to take vp none at all. The con-
 trarye to this (which was the holowe syde) was called, *venus*
 or *Lous*, and þ was cocke, the beste that might be cast. For it
 stode for a sixe, by whiche casting, the caster should wyne &
 take vp from the stakes, sixe peece of copne, or sixe poyntes,
 or sixe counters. &c. and besides that, all the repleles by reason
 of *canis* found sleepe. The other two sydes of the hucle-
 bone were called, the one *chius*, by whiche the caster woone &
 tooke vp thye, and the other, *senio*, by whiche the caster gotte
 and tooke vp fower. In the huclebones, there was no dewce,
 nor cinque. This was the common game, but there were other
 games, as there been varietee of games in dice playng, whi-
 che dice thei called, *tesseras*, of their squarenesse. Albeit, tal-
 are sometymes vsed for *tesserae*, and taken to signifie dice-
 playng, as euen here also it maye bee taken.

When the canell bone of his s.
 throte, or his chest bone had been

b20=

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broke in battaille, & the surgeon
 þ had hym in cure, was from daye
 to daye euer crauyng this & that,
 he saied: Take euen vntill þ wilt
 saie hoe, for þ hast þ keye thyselfe.

¶ Dalypng with a wooꝝde that might
 bee in double sense taken. ffor þ greke voice
 κλει signifieth bothe a keye, suche as a cup-
 boꝝde, or a dooꝝe is opened withall, and also
 the canell bone, or chestbone, that knitteth
 together a mannes shoulder with the breste.
 And what thyng could there bee of more ci-
 uillitee, then this þ herte of Philippus, who
 had a pleasure to vse testyng wooꝝdes and
 to bee merue both in his dolourous greef,
 and also towarde his couetous surgeon,
 neither to bee for his most painfull smarte
 any thyng the more waywarde or testye,
 nor with the importunitie of the incessaunte
 crauer any thyng displeased or offended.

The ciuillitee
 of Philippus.

9. There wer twoo bꝛethꝛen, of
 whō the ones name was in greke,
 Amphoteros, whiche vocable souēth
 in englyshe, bothe: the name of the
 other Hecateros whiche by interpre-
 taciō souneth in englyshe, the one
 and

& the other. *Philippus* therfore espy-
 yng and markyng the saied *Hecateros*
 to bee a prudence feloe, and
 a fitte manne to haue dooynges
 in thynge, and cōtrariwise *Am-
 photeros* to bee, a loutyche persone
 vnmeete to haue dooynges, and a
 veray beast: clene turned, & coun-
 trefrained their names, after-
 myng, & *Hecateros* was *Amphoteros*,
 and *Amphoteros*, was to bee named
Vdeteros, which souneth in englishe
 neither of bothe. & Signifyng the
 one of the bꝛethꝛen, that is to weete, *Heca-
 teros*, in hymselfe to comprise the vertues
 and good qualitees of bothe twain, and the
 other bꝛother to haue in hym not so muche
 as one good pointe or pꝛopꝛtee. Therfore
 the name of hym, that was called *Ampho-
 teros*, he chaunged to the contrarie that he
 should bee named *Vdeteros*, in token & he
 was for & respecte of his qualitees not to be
 esteemed worth a blew point or a good lous.

To certain persones, geuyng ^{10.}
 hym counsaill, & he should deale
 with

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Philipp⁹ cal-
led þ^e citee of
Athenes, the
staige of his
glozie and re-
noume, that
is to saye, the
place in whi-
che alþ^o would
might venge &
behold his
glozie.

Athenes in þ^e
tyme of Phi-
lipus floury-
shed with the
aboundaunce
of many excel-
lente highe
clerkes.

II.

The iudge-
ment of Phi-
lipus vpon
twoo flagi-
tious feloes ac-
cusyng either
other before
hym.

With the Atheniens & handle theim
after a moze sharpe and rigorous
sorte then he didde, he aunswered
that thei didde against all reason
in that thei aduised hym, both do-
yng & suffreyng althynges onely
foz mere glozie & renoume to caste
awaye the staige of thesame his
glozye and renoume, whiche he
studied and laboured to achue.

Signefyng that he studied and went
about, not how to destroye the citee of Athe-
nes, but how to approue and to commend
his vertues oz good qualitees, vnto that
right famous citee beeyng in moste flourat
state by reason of the greate aboundaunce &
multitude of many excellent high clerkes &
mēne of learnyng in þ^e same citee reclaunte.

Twoo feloes beeyng lyke flagi-
tious, and neither barell better
hearyng, accused either other, the
kynge Philippus in his owne persone
sittyng in iudgement vpo theim.
The cause all heard, he gaue sen-
tence and iudgemente, that y^e one
Should

should with all speede and celeritie auoid or flee the royallme or countree of Macedonia, & the other should pursue after him. Thus Philippus acquitted neither of them bothe, but condemned bothe the one and the other with banishment.

12.

Whē he addressed to pitche his tentes in a fair goodly ground and was put in remembrance, & there was in y^e place no feedyng for the horses & other catalles, he saied: what maner of life is this y^e wee haue, if we must of force so liue, as may bee for y^e comoditee of asses?

The miserable condicion of warrefare.

When he had prefixed and appointed to take a certain castle and fortresse beeyng veraye strong and well fensed, and his spyes had brought woode again, to bee a thyng out of perauentures hard to dooe, yea and (the south to saye) vtterly vnpossible: he demaunded whether it wer of suche hardnesse and

13.

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and difficultee, that it were not possible for an asse beeyng heauie laden wth golde to haue accesse and entreaunce o^r passage vnto it.

There is no
thyng but p^r
with gold it
maye be ouer
comed and
woonne.

Signifying, that there is nothyng so strongly fensed, but p^r it maye with golde be woonne. Whiche veraye selfe same thyng the poetes haue signified by the fable of * Danae by Jupiter defloured, but not vntill the same god Jupiter had first transfourmed hymselfe in to golde, whereof p^r poete Horatius speaketh in this maner.

Aurum per medios ire satellites, et perrumpere a mat castra potentius ferro.

Golde hath a fansie, and great delite,
Through harnessed mē, passage to leperde,
And to make waye through tentes of might
More forcibly, then deynthe of sweorde

* Thus the xii. kyng of the Argiues, had a sonne called Acrisius, whiche Acrisius succeded his father in the kyngdome of the said Argiues, and had onely one doughter called Danae, a goodly and a passyng beautifull ladie. And so it was, that Acrisius had knowelage geuen to hym, by an oracle, o^r voice comynge from heauen, that he should be slain of his doughters soonne. Wherefore he enclosed and shutte vp the said Danae his doughter in a veraye stronge toure, and there kept hir, to the intent that she myght neuer haue soonne. At length Jupiter in fourme of a shoure raynyng droppes of golde gotte Danae with childe. So by Jupiter she had a soonne called Perseus. Whiche thyng beeyng come to light, and beeyng known

known, his father sette bothe his and his infant childe enclosed in a trowhe or trowne of wood in the wilde sea. So was he carryed by adventures on the sea, vntill he arrived in Italie, and there Pylumnus the kyng, and graundfather of Turnus, tooke his to wife. And afterward Pirsus beeyng once come to mannes stature killed Medusa, and deliuered Andromeda. And at last returnyng to Argos, he slew his kyng Acrisius his graundfather (accordyng to the prophete) and reigned in his stede.

Whē those persones that wer 14.
at Lashenes found themselves greued, and tooke highly or fumpshly, that certain of the traine of Philip-
lippus called them traitours, Philip-
pus answered, y the Macedonians wer feloes of no fyne witte in their termes, but alltogether grosse, clubbysh, and rusticall, as the whiche had not the witte to calle a spade by any other name then a spade. Alludynge to that the commensured prouerbe of the grekes, callynge figgues, figgues: and a bote a bote. As for his menyng was, that they wer traitours in beraye deede. And the fair flatte truthe, that the vplandysh, or homely and plain clubbes of this countree dooen vse, nameth eche thyng by the right names.

The Macedonians wer plainfeloes in callynge eche thyng by the right name.

τὰ σῦκα
σῦκα, τὴν
σκάφηρ σκά
φηρ λέγων.

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15.

A good lesson
to all young
princes.

It was his guyse to aduertise
his sonne Alexander after a courtes-
ous & familiare getle sorte to vse
hymselfe and to liue with the Mace-
donians, and through beneuolence
and hertie loue in the meane tyme
purchaced abroad amonge the cō-
menaltie, to gather vnto hym mi-
ghte & puissaunce, while durynge
y tyme of an other mannes reigne
it laie in hym without any his
harne or hindreaunce to shewe
humanitee & gentlenesse.

A kyng maye
not to all per-
sones wout
exceptiō shewe
fauour.

Like
a prudent and an expert manne right well
perceiuyng and vnderstandyng, like as an
empier by no yearthly thyng better or more
firmely to bee establyshed, then by the her-
tie loue and good wille of the subiectes to-
wardes their prince, euen so, to bee a thyng
of moste high difficultee and hardnesse for
any persone that hath ones taken vpon hym
the office of a kyng, & hath now alreadie in
hande the gouernaunce and ordreyng of a
royalme or empier, towardes all parties
without exceptiō, to shewe gentlenesse and
fauour, not onely because the office & power
of

of a kyng, lyeth in the open waye to bee en-
 uled, but also for that a commonweale maye
 not possibly bee preserued and kept in per-
 fecte good state, onlesse haynous transgres-
 sions bee restraigned and suppressed by due
 punishment and correccion. For kynges
 must so ferre extende humanitee and fauour
 towarde their subiectes, as they maye in
 the meane tyme accordyngly vpholde and
 maintein their autoritee and estate royal.
 For goodnesse and fauour, without ende or
 measure shewed is many a tyme and ofte
 the mother of contempte.

The same Alexander, he auised &
 counsailled, that he should wyne
 and make frendes vnto hym, all
 suche persones bothe honeste and
 vn honeste, good and badde, as
 beare any reule, stroke or autori-
 tee in the commonweale, and that
 the good menne he should vse, &
 the euill persones he should a-
 buse, & is to saye, applye to some
 good vse, that of thein selves they
 are not apte nor inclined vnto.

The chief and highest feacte of kynges
 is,

Haynous
 transgressions
 must of neces-
 sitye bee sup-
 pressed by due
 correccion and
 punishment.

Kynges must
 so ferre exte-
 nde fauour, & that
 maye in the
 meane tyme
 not empeche
 their autori-
 tee and estate
 royall.

16.

Kynges must
 vse honest per-
 sones, and a-
 buse the vn-
 honeste.

nota

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The chief is, to reiecte no person, but rather to apply
seate of hy- the labour and seruice of all menne, to the
ges, is to re- publique vtillitee and p:ofite. As almighty
iecte no per- god beeyng the onely Monarche and p:ince
sone, but to of the whole vntuersall worlde abuseth the
make all per- euill sprites, and the wecked menne, to the
sones profita- vtillitee and p:ofite of the churche, so, p:inces
ble to the com-
men weale.

Wise princes haue þe feare to make profitable instruments, as well of þe euill persones, as of the good. to make instrumentes as well of the honeste persones as of the vnhoneste, not that thei themselves been workers of any euill thyng, by the helpe of the euill persones, but that by the euill, thei dooe punyſhe the euill. Nevertheless, many princes there bee, whiche contrarie to the right course, dooen abuse the good menne and vse the euill. In executing matters of cruell tyrannie, thei associate and ioyne vnto thei in suche persones as for the opinion of holynesſe are famous and of greate name, to the intent that the people should esteeme all thyng that thei dooe, to bee good and godly.

17. The same *Philippus* when he laye
for hostage and pledge in the citee
of *Thebes*, so iourned & was lodged
in the hous of one *Philo* a *Thebane*,
and besydes his high entretain-
mente

mente in that behalfe, he receiued
at þ̄ hādes of thesame Philo many
high beneficiall pleasures. And
when the said Philo would in no
wyse take any rewarde oꝛ gifte of
Philippus again. Naye, (¶ Philippus)
robbe me not now (by leauyng me
behynd hande in bountifulnesse,)
of that laude & praise whiche hi-
therto I haue euer had, þ̄, yet vn-
to this pꝛesēte daye no māne hath
passed me, oꝛ gon beyōd me, in do-
yng mutual plesures & benefites.

¶ Whan hert & stomake woꝛthie a crowne
emperiall. he demed it a moze high and ioly
thyng to haue þ̄ ouerhande in dooyng dee-
des of boſtitie, then in þ̄ pꝛerogatīf of power.

Whē a greate mayny hauyng 18.
been taken pꝛiesoners in warre,
wer in sellyng, Philippus sate at the
poꝛtesale his garmēt oꝛ robe short
tucked bp about hym, muche vn-
comely. Andso it was, þ̄ one of the
captiues þ̄ was to bee solde, cryed
p with

Neuer māne
did anythyng
foꝛ Philippus
but that Phi-
lipus did as
much foꝛ him
again.

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lowd voice: Bee good and gract:
ous lozde vnto ine o Philippus, and
graunte me perdone, for I am
your frende, and my father was
an olde frende of yours. And Phi:
lippus Demaundayng in this maner,
how so good feloe, and by what
meanes is this frendshippe bee:
twene vs twoo come about? If I
maye approche nerer to youre
grace, q the partie, I shall shewe
you. And beeyng herupon licen:
ced and bidden so to dooe, as
though he should haue told hym
some secrete mater in his eare, the
feloe saied: Sir, leat downe your
cape a litle moze about you, for
after this cutted facion as it she:
weth now, ye sitte woondzeous
euilfaououredly & vnsemely for a
kyng. Vmmediatly saied Philippus,
leat this feloe departe free. For I
knew not til now, that he was to
me in veraye deede a welwiller, &
a frende

a frende. **¶** Weeyng so greate a kyng, he was nothyng greued ne displeased, neither with the coulourable pzetense, nor with the faulte syndyng or admonitio of a feloe that was to hym a straunger of none acquaintaunce: but did all vnder one, bothe with mutual simulacion on his partie couer and kepe secrete the colozable dooyng of the saied feloe, and also recompense that veraye slydye poynte of kyndenesse with the greate and high rewarde of free charter and dimission when he stooode to bee sold as a bondeman.

The benefi-
cence of Phis-
lippus.

Weeyng on a tyne, by an espe- 16.
ciall frende of olde acquaintaunce,
desired to a supper, in gooyng thi-
therward, he tooke with hym to
bee his geastes a greate mayny
that he happely mette on y waye
as he wente. But when he percei-
ued y partie, which receiued hym
into his house, to bee soze disinai-
ed, for that the purueiaunce that
he had made, was nothyng nere
enough for so greate a coumpai-
gnie, he sent a ladde afozehand a-
bout to eueric of his frendes then
p is presente

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presente, and bidde theim to kepe
a corner of their stomakes for the
tartes, wafrie, and ioukettes, that
wer to bee serued and to come in
after the meate. Thei beeyng
brought in ful beleef therof, while
thei gaped for tarte & other like
confecciōs, fedde litle or nothyng
on the other cates, so came it to
passe, that the supper was suffici-
ent to serue all the counpaignie.
¶ With this pleasaunt merie tope, he both
made his frēdes beleue y moone to be made
of a grene cheese, & also found a waye to saue
the honestee of hym that made the supper.

20. Hipparchus of Eubōia beeyng dece-
assed, Philippus by manifest tokens
declared how heauily he tooke
his death. Wherupon, to a certain
persone beeyng desirous to miti-
gate & asswage his doloure, and
allegeyng in this maner: well, he
is at a conueniente age and tyme
departed, beeyng now allreadie
well

Why Phi-
lipus so gre-
uouly and so
heauily toke
the death of
Hipparchus
an Eubōian.

well stricke in yeres, yea, of Philippus,
 for his owne parte in deede, he is
 at a conueniēte age departed, but **The liberall**
 to inward, long afore his daye. **herte of Phil**
ippus.

For death hath by preuencion ta-
 ken hym awaye before he hath
 receiued at my hāde any benefite
 woorthie and meete for the frend-
 ship that was betwene hym & me.


It is a veraye rare thyng in princes to
 feele the mocions and pangues of the graces
 but many noble menne vsen their frendes
 none other wyse, but euē as thei dooen their
 horses. As long as thei bee hable to dooe
 theim seruice thei sette by theim & kepe theim
 when thei bee past occupiying and dooyng
 any moze seruise, thei ridde & dispetche their
 handes of thesame, and shift theim awaye.
 Yea and rather spoyle theim of that thei
 haue, then dooe theim good or helpe theim
 with condigne benefites or preferremente.

When he had secreete knowlage **21.**
 brought vnto hym that Alexander
 his sonne found hymselfe greued
 for that his father was a getter of
 chyl dren by soondrie women, he

y iij gaue

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The exhorta-
cion of Phi-
lippus to his
soone Alexan-
der.

gaue vnto Alexander an exhortacio
in this manier. Well then, seng it
is so þ thou hast mo feloes besyde
thyselſ to stande in eleccion foꝛ to
haue this emper & to weare the
croune after my deceasse, so ap-
plye thyselſe that thou maieſt at
length proue an honest oꝛ ver-
tuous and a wel disposed manne,
that thou maieſt appere to haue
achiued the croune not by me, but
by thyn ownelſe.  This manne
with right princely wisedome and experiẽce
endeued, did not with sweete wordes put his
soonne in any cumfozte, but putte the same
ferther in feare, to thende that he might the
moze pricke hym foꝛtheward vnto vertue,
geyng notice and intymacion that there
was none other waye foꝛ hym to conceiue
any hope to bee kyng after hym, excepte he
shewed hymselfe a mā woꝛthie to succede in
þ croune, neither to bee of so greate momẽte
to attein and geat an emper, as woꝛthily
to haue deserued to bee a kyng of a royalme.

It is not of
so greate mo-
mẽte, to haue
an emper, as
to bee woꝛ-
thie to bee a
kyng.

22.

He exhorted thesame Alexander
that he should geue good eare &
attend

attend well to Aristotle, to whom he had been committed to be broken and brought up, and that he should diligently applye hymselfe to y^e studie of philosophie, lest that thou dooe committe and perpetrate, q^d he, many thynges, whiche thynges in tyme past to haue doⁿen, it dooeth now repente me.

How Philip
pus exhorted
his sonne A-
lexander to y^e
studie of phi-
losophie.

Right well perceiued this excellēte wise prince that no manne beeyng vntreated in philosophie is an apte and mete persone to be a kyng. Neither was he ashamed to confesse that he had through errour doden a mysse in many thynges, by reason that he had not euen from his tendre babeship been nourished in the preceptes of philosophie. For those persones, who by their owne mere practise assaiying & experymentes, dooe learne to orde & gouerne a royaume and to execute y^e office of a kyng, although thei haue euen fro their mothers wombe, been of neuer so excellent high witte, yet bothe ouer late, and also to the greate scathe and ympechement of the commeweal, after long processe of yeres thei growe to be good kynges. But who cometh to the administracion of a royaume,

A learned
kyng an vnesti-
mable trea-
sure.

* Who com-
meth to y^e of-
fice of a kyng
armed afore-
hande with y^e

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preceptes of
philosophie,
cānot lightly
swerue from
þ right trade
of vertue.

Thei are in a
wōg opiniō
that supposē
learnynge is
bee nothyng
available to
þ gouernaūce
of a com²³
mē weale

Of antipater
read in his sa
tynges.

Who vseth
deceypte and
guile in small
thynges, is e-
uill woorthie
to bee trusted
in higher and
more weigh-
te maters.

armed afozhande with the holsome prece-
ptes and rewles of philosophie, if there bee
in hym a mynde and herte with no spice of
corruption entangleed, it shall vneth lye in
his power to swerue from the perfecte right
trade of honestee and vertue. Where been
thei now, whiche yalle and roze, that lear-
nyng, and the studie of philosophie is vter-
ly nothyng available to the gouernaunce
and administracion of a commonweale.

He had created and autozised
one of þ frendes of Antipater to bee
of the nouēre of þ iudges. But af-
terward, when it was come to his
knowlage þ the partie vled to dye
his bearde & his heare, he deposed
thesame again & discharged hym
of that office, allegeyng that who
in the heare of his hedde was not
feithfull and vpight, the same in
publique dooynges semed full ei-
uill woorthie to bee put in truste.

¶ He vled deceypte, and falshood in dypng
his heare, whereby was no great auantage
no gaine to bee gotten, muche more was it
like that he would vse deceypte and falsehood
in publique affaires, where guile dooeth at
a tyme

a tyme auantage to a manne a good pottle of wyne. And this ought to bee the chief care of kynges; that thei putte in authoritee persones vpzight and void of all corruption to bee hedde officers in hearyng and iudgeyng of causes. And how maye that possibly bee, where the offices of sittynge in iudgemente bee sold for money, & that persone appoynted and made iudge, not that passeth others in honestee and goodnesse, but that cometh first to enoynte or greace the handes, of hym that geueth the office, or biddeth moste money for it: But with Philippus, no not the autoritee of his dere beloued frende Antipater might weigh and dooe so muche, but that he deposed the suspected persone from the benche and ordre of the iudges.

Sittynge in iustice on y benche 24.
 he had befoze hym, to geue sentēce
 and iudgemente vpo, the cause of
 one Machætes, but he was so heauie
 of slepe y he could in no wise hold
 vp his yies, ne geue his mynde,
 as he should haue dooen, to the
 equitee of the lawe. Wherupon
 he gaue sentence and iudgemente
 against Machætes. And when the
 same

The equitee
 of y lawe is,
 that y lawers
 callen the epis-
 cai, whiche

PHILIPPVS.

thei take for
moderation
of all seuerite
& rigour of
lawe, when
iustice & lawe
is ministred
with fauour.

same cryyng with a loude voice,
had saied, that he appealed from
thesame sentēce, the kyng beeyng
angrye saied again, to whō dooest
thou appeale? for the wooꝝde of
appealyng (whiche is euermore from
the inferior iudge and power to an higher)
vnto kynges veray odious. The,
¶ Machates, euē to your ownself sir
kyng, do I appeale, if your grace
will awake, & with moze earnest &
tēdre attenciō of mynde, heare my
cause. Immediately here vpon,
the kyng arose and stood hyin bp.
And when he had better weighed
the matter with hymself, and well
perceiued, that the saied Machates
had had wꝛong, in dede the sentēce
of iudgemēte ones geuen & alrea-
die pronounced, he would not re-
uoke ne bꝛeake, but the summe of
money, in whiche Machates had beē
cast & condemned, hymselfe paid
out of his own purse euery fer-
thyng

How Philip
pus vled one
Machates
by his sentēce
wꝛōgfully cō-
demned.

thyng. And loe, in one facte, howe many
 soondre argumentes and tokens of princely
 vertue. He contynued not to be angrye
 wth the feloe bothe appealyng from hys
 sentence, and also openly in the face of the
 courte layenge sleppnes to hys charge: but
 leasurely wth better dyligence he consyde-
 red the matter in hys owne mynde, beyng
 nowe clere voyde of all wrath and indyng-
 nacyon. Wee thys a poynte of ciuilitie and
 of princely moderacyon: but that nowe en-
 sueth, was a poynte of hyghe prudence
 and wysedome, that by a wyttie and
 polytique deuise, the party conde-
 ned, he did in such wyse deliuer
 and despatche of all losse &
 damage, that yet neuer
 thelesse he dyd not
 stayne ne putte to
 lacke or rebuke
 hys royall
 autoritie in geuyng sentence of
 indgement, the penaltie and
 fyne that Mithaetea was
 caste in, he priuately sa-
 tisfied and payed as
 if hym selfe had
 been therein
 condēned.

The

PHILIPPVS.

25. The frēdes of Philippus fūnyng
and takyng high indignacion, for
that the* Peloponnesians did with his
syng mocke and skorne hym at þ
games of Olimpia, especially ha-
uyng receiued many benefites at
the kynges hande, and with that
tale prickyng and stiering Philippus
to auenge hymselfe on theim: why
of he, how will the matier then go
if we dooe vnto theim any euill?

*The Peloponnesians were the inhabitants of Peloponnesus whiche was a region of Grece, in olde tyme called Achaea & now called Morea, lying betwene two seas, the one called Ionian and the other Aegean: and with the same seas so enclosed, that it is in manie a veray Ile. It was named of Pelops þ sonne of Tantalus kyng of the Phrygians. And Pelops was houlbad to Hippodamia.

Graciously and with woondzeous ciuillitee turned he the argumente of his fren- des to the contrarie, thus: If thei bee of suche frowarde nature and disposicion, that thei mocke and skorne those persones, who haue dooen theim benefite, thei will dooe muche more annoyauce and harne, if a bodye therunto prouoke theim with shrewd turnes or dedes of myschief. A manifeste token and prouf it was not onely of moderation or patiente suffreaunce and of mercifulnesse, but also of a certain excellent high magnanimitee, a kyng to neglecte & sette lighte by the byssyns, of ingrate persones.

mia the daughter of Demomaus, kyng of the said region, on
 whom went a Prophecie, that whensoeuer his daughter ma-
 ried, he should lose his life. Wherfore with all suche princes &
 knyghtes as came to sue for the mariage of Hippodamia, he
 (the said Demomaus) appoynted toynamentes for life & death
 with this condicion, that who so could that waye wyne his
 daughter should haue hir, who so wer ouercomed should suf-
 fre death. After many woocers thus slain and put to death
 came Pelops, and corrupted Mytilus the maister of chai-
 rettes with Demomaus promisyng to the same Mytilus that
 in case he would bee his frende that he might haue victorie, he
 should lye with Hippodamia the first night. Then did My-
 tilus sette in the chairette of Demomaus, an axeltree of weare
 by reason wherof at the first toynnyng it brake, and Pelops
 woonne the victorie. Wherupon Demomaus killed hymselfe.
 And Pelops not onely obtayned and enioyed the ladye Hippo-
 damia, but also succeeded Demomaus in the kyngdome of A-
 chaia. And when Mytilus required his promysse, Pelops
 caused hym to bee cast into the sea, whiche sea of his name
 was called Mytium. In the region of Peloponnesus wer
 these noble & florente citees, Argos, Misenae, Corinthus, La-
 rcedaemon, Patrae, the mountain of Malca lpyng on the sea
 coste Epidaurus, and these countreies, Arcadia, and Siccyona.

Harpalus in the fauour and be- 26.
 halfe of Crates beeyng bothe his
 familiare frende and of alpaunce
 and sued at the lawe vpon an ac-
 tion of trespase for wronges and
 extorcion by hym dooen, made in-
 staunte requeste and petition vn-
 to Philippus, the same Defendaunte
 might paye the Damage and fyne
 but

PHILIPPVS.

The bright-
nes and inre-
gritee of Phi-
lippus, in mi-
nistreyng the
lawes and in
doyng iustice.

but yet might for sauynge his ho-
nestee bee quieted and dispetched
of the suite and accion, lest that
beeyng in the face of the court co-
dēned, he should haue all y^e world
to rail and speake euill on hym.

At these wordes, better it is (of
Philippus) that he bee euill spoken
of, then me to haue an euill name
for his cause.

He was tendre and fa-
uourable to his frendes, & beare with them
albeeit no ferther then he lawfully might
without empechement of the existimacion
and credence of a iudge.

27.

Antipater the
deputie and
high capitaine
vnder Phi-
lippus.

When Philippus beeyng in the
campe with his armie had slept a
great long while together, beeyng
at last awaked, I haue slept in
safegarde saith he, for Antipater
hath in my stede watched and for
borne slepe.

Not to bee
the parte of a
prince to take
his full rest
slepe, especial-
ly in tyme of
warre.

Declarynge by y^e watche
worde, not to bee the parte of a prince, to
lye in bedde all daye, or to take his full reste
and slepe, especially in tyme of warre, & yet
nerethelesse, that thesame maye at a tyme
without perell or daungier bee dooen, if a
kyng

kyng haue a trustie and a painfull deputie. A prince may
 Thus with the laude & praise of his frende, be in securi-
 he made a good excuse in that he had ouer tee that hath
 slept hym selfe. a trustie and
 a bigiaunte
 deputie.

At an other season eftlong it
 fortun'd, that while *Philippus* in the 28.
 daye tyme tooke his reste & slepe,
 a sorte of the grekes (whiche had
 in a great noubre assembled a-
 bout his doore) tooke peper in
 nose, and spake many woordes of
 reproche by the kyng, for that by
 reason of his sluggynge thei might
 not at y first choppe bee brought
 to his speche: then *Parmenio* beeyng
 in ptesence, in this manier defen-
 ded the kyng, and made excuse in
 his behalfe, sayng: Heruail ye
 not if *Philippus* dooe now repose
 hymselfe & take a nappe, for when
 all ye wer in your ded slepe, he
 watched. ¶ Signifyng, that the gre-
 kes rechelessly conueighyng their affayres,
Philippus broke many a slepe to prouide
 for their defense and safegarde.

How *Parmenio*
 excused
Philippus sle-
 pyng in the
 daye tyme.

Parmenio
 was one of
Philippus ge-
 tlemenne and
 a capitaine in
 veraye high
 fauour & trust
 with hym, &
 after his da-
 yes, with A-
 lexander Ma-
 gnus.

Like

PHILIPVS.

29. Like as hymself was merȳcō-
ceipted and ful of pꝛeatie tauntes
so did he muche delite in the sa-
ynges of others, if thesame had
any quickenesse oꝝ grace in theim.
Wherfoze, when he was disposed
on a tyme, as he sate at his sup-
per, to counptrolle a mynstrelle
playng at ȳ pꝛesente befoze hym,
and talked his phansie of fynyngre-
yng and strykyng the strienges
of the instrumente: God foꝝfende
sir kyng, oꝝ the mynstrelle, that ye
should haue moze sight and know-
lage in this geare, thē J. 2. Plea-
sauntely and as might stand with good ma-
nier, did the feloe take vpon hym to iudge in
his owne art and facultee, and yet nothynge
offended oꝝ displeased the kyng, whom he
iudged to bee of moze dignitee and high esta-
ste, then foꝝ to contend oꝝ stryue with a myn-
strelle about ȳ twangyng of harpestrienges
and lutestrienges.

Euery bodie
is best iudge
of his owne
arte and fa-
caltie.

30. Yea and ȳ right sharpe oꝝ poy-
naunte saynges of others (so it
wer

The humane
tie & paeince
of Philipp.

Demaratus
ambassador
from Loxus
the w Phil
lippus.

wer spoken in tyme & place opo-
tune, & not toto ferre out of course
he coulde take in good parte. For
when he was foule out, both with
Olympias his wife, and also with
Alexander his soonne, he demaun-
ded of Demaratus a Corinthian euen
at that p̄sente tyme happly coin-
yng vnto hym in ambassade, what
concorde, peace & vnitee the gre-
kes had emong theihselves one
with another. Finmediately saied
Demaratus to hym again. I wys
I wys, ye dooe of likelyhood take
great thought and care for the cō-
corde and tranquillitee of the gre-
kes, when those that are nighest
& moſte dere vnto you, beare ſuche
herte and mynde towardeſ you.
What would a manne in this caſe haue
looked for, but that the kyng beeyng highly
diſpleaſed with ſ holde and plain ſpeakyng
of Demaratus, ſhould haue commaunded
the ſame to bee had awaye out of his ſight.
Yet for al that, becauſe ſ woozdes of Dema-

PHILIPPVS.

not.

ratus meened to reuoke hym from ire and
wrathe, to takyng better wayes: the kyng
pacified and reconciled hymselfe at the cor-
reption of the straunger, and all indignacio
and wrathe laied a parte, fell to a fulle ato-
nemente with all his folkes.

The debate and displeasure of Philippus with Olym-
pias and Alexander, dooth Plutarchus in the life of Alexan-
der shewe, in this maner: When by reason of the loue & soon-
dye mariages of Philippus, muche troubleous murmuring
and fraying arose and begonne within the courte of Phi-
lippus, among his own folkes, in so muche that the kynges
wife and the other women could scarcely abyde one an other,
muche quereying, brallyng and discord grewe and dayly came
in vze, euen vnder the nose of Philippus. Whiche grudges,
quereles, debate and variaunce, the Marpenes oz cruelnes, the
zelousie, and the eagre feerlenes of Olympias did augmente
and sette on Alexander against Philippus. Also of debate and
enmittee one Attalus ministreed a wondrous good cause at the
marriage of Cleopatra, whom where Philippus had fallen in
loue withall, beeyng yet a young dampsell vnmariable, anon
after he tooke to wife. For Attalus beeyng vncle to the mayde
beeyng through drunken, euen in the feast tyme of the mari-
age, exhorted & encouraged the Macedonians to make prayer
vnto the Goddes, that a lawfull and right boyn heire for the
succession of the crowne and emperie might bee begotten be-
twene Philippus and Cleopatra. with which thyng Alexan-
der beeyng highly moued, saied: why thou naughtie villain,
what thynkest thou of vs that we are bastardes, oz mysbe-
gotten: and euen with that woorde he caught a goblet in his
hande, and cast it at the hedde of Attalus. Philippus ymmes-
diately therupon arisying ranne at Alexander with a naked
sweorde to haue slain hym, but (fortune beeyng theim bothe
good to ladie) what by reason of furie, and what of wyne the
stripe did no harme all. Then Alexander begynnyng to rail on
his

his father. saied: This is the ioyly feloe & gaye manne, whiche making preparacion to passe out of Europa into Asia, and about to go but out of one chaumbre into an other stumbeled and had a great falle. After this high woordes and reasonyng had in cuppes, whē the saied Alexander had conueighed awaye with hym his mother Olympias, and had lefte hir in the region of Epirus, hymselfe abode and liued in the countree of Illyris. And at the same season, it fortunēd that one Demaratus a Corinthian a veraye familiar acquaintance & frende of Philippus, pretending to bee one whō would hymself in al causes frankly, freely & boldely saye his mynde, was come vnto Philippus. Of whom after they had shaked handes, and had with pleasaunte and freendly woordes salued either the other the saied Philippus enquired, howe the Grekes agreed and accorded within theirown selves. To whom Demaratus thus answered: O Philippus, of all menne lest of all it behoueth you to haue care and charge of Greece, that haue thus heaped your own courte and palaice with so many kyndes of discorde and with so many troubles and aduersitees. Whereupon Philippus repentyng his folye, sent the saied Demaratus, to desyre and praye Alexander to retorne home again, and so he did.

To an olde wife beeyng a poore sely solle, and cryyng and callyng vpon Philippus to haue the hearyng of her cause befoze hym, noz ceaslyng with this ymportune & earnest prayer in manier dayly to ryng in his eare, he at last made aunswer, that he had noo leasure. And when the olde wife had estlong cryed out vpon hym, sayyng

3 ii why:

The office of kynges is to heare the complaints and causes of all persones wth out exception

PHILIPPVS.

why, then bee no longer kyng nei-
ther: *Philppus* greatly meruaillyn-
g at her bolde and franke speakyn-
g did from then sfoorth geue eare
not onely vnto her, but also to all
others like. ¶ This selfesame thyng
the latines dooen attribute vnto *Adrian*
Emperour of Roome.

32.

Philippus, when it was come to
his eare that his soonne *Alexander*
had in a certain place shewed him-
selfe to bee a cunnyng musician,
graciously and courtisely chidde
hym for it, sayng: Art thou not a-
shamed of thyselfe to haue so good
sight in musike? ¶ Signifyng that
other artes then musike were more meete
and seemyng for a kyng.

Not every
arte is meete
for a kyng.

33.

¶ The same *Philippus* haupng on a
tyme gotten a falle in the wast-
leyng place, when in the arisyn-
g again he had espied the priente &
measure of his wholle bodie in
the doust, he saied, ¶ Oh the fol-
ly of
manne

nota
Philippus
reproued the
ambicion of
manne in de-
siring emper

manne, how we to whō of nature
a veraye small porcion of the ye-
arth is due, desire to haue in our
handes all the vniuersall worlde.

Would god this sayng had been well
enpriented in þ herte of his soonne, to whose
ambicion and couetous desire all the wholle
worlde semed but a litle angle.

The ambicio
of Alexander.

Philippus chidyng his soonne Alex-
xander for þ he laboured & sought
with presentes and giftes to pur-
chace the beneuolence and hertie
loue of the Macedonians, did thus
traine & sette his woordes: what
(the deuill) consideracion oꝝ mea-
nes hath putte suche a vain hope
in thy hedde, and brought the into
this fooles paradise, to suppose
that thei will in tyme to come bee
feithfull and true vnto the, whom
thou shalte haue corrupted and
bought with money: what dooest
thou goo about to byng to passe,
that the Macedonians shall esteeme þ

34.

Beneuolence
ought to bee
purchased by
vertue & not
by giftes.

PHILIPPVS.

to bee, not their kyng, but their
almoyner, or pursebearer?

35. The Atheniens had sent an am-
bassade vnto Philippus. Thesame
graciously receiued and heard, to
thende that he would with all pos-
sible courtesie and humanitee di-
misse the Ambassadors, he willed
theim to speake, in what thying he
might doo to y^e Atheniens any good
pleasure. Anon, Demochares taking
the tale in hāde, saied: forsooth sir,
if ye goo & putte your necke in an
halter & hang yourselfe.

¶ Democha-
res parthesia-
stes, one of y^e
ambassadors
sent in Lega-
cie fro the A-
theniens vnto
Philippus.

The bolde-
nesse y^e some
p^{er}sones haue,
plainly & with-
out respecte,
feare, accepti-
on or sparyng
of any bodye
whatsoever
he bee, to vt-

This Demochares was one of y^e Ambassadors,
and for his malaparte tounge called at
home in his countree in their language,
¶ Parrhesiastes, (as ye woulde saye in eng-
lyshe) Thom trouthe, or plain Haribuirle,
The kynges frendes at suche a carlyshe aun-
swer fuming and takyng high indignacion
Philippus appeased theim, and commaun-
ded theim safe and sounde to leat goo that
same * Thersites. Then turnyng hymselfe
to the residue of the Ambassadors, he saied
Goo beare wooorde again home to the Athe-
niens

mens, muche more pride and stately presumption to rest in the speakers of suche vn goodly woozdes as these, then in them, whiche heare the same spoken vnto them, and suffre it to passe unpunished. When all is dooen, these are the stomakes and hertes worthe to haue emptier.

ter to speake that lyeth in their stomake pea, whether it bee to geue a cheeke and a rebuke to ones face, or els any other

wise howsoeuer it bee, is called in greke παρρησία, and thereof whatsoeuer person hath that propriete without feare of sparyng to saie his mynde in al thynges as he thynketh, is called Parrhesiastes. And suche an one was this Demochares. παρρησία, is in a manne the qualitee contrarie to assentacion, whiche assentaciō is the southyng of eche bodys tale and saynges, and holdyng vp theyr pea and nape.

* Thersites, was one of y Grekes, and came among the moo out of the countree of Aetolia vnto the battaill of Troie: a greate gentleman boyn, but the worst of feadure, of shape and of fauoure, that possible might bee, and a veraye coward: Whom Homer in his secounde volume of his werke, entitled Ilias (that is, of the battaill of Troie) describeth bothe in woozdes and sense, much lyke as foloweth:

Among all others, to Troie there came,
In ciuill fauoured geaste, called by name
Thersites, a prattlee bee ye sure,
Without all facion, ende or measure.
What soeuer came, in his foolish brain,
Out it should, wer it neuer so vain.
In eche mannes bote, would he haue an oze,
But no woozde, to good purpose, lesse or more:
And without all maner, would he presume
With kynges and princes, to cooke and fume.
In feades of armes, naught could he dooe,
Nor had no more herte, then a gooc therunto.
All the Grekes did hym, deride and moeke,

ALEXANDER.

And had hym, as their commen laughyng stocke.

Squynted he was, and looked ayne wayes.

Lame of one leg, and hympyng all his dayes.

Croump shouldered, and shrunken so vngoodly,

As though he had had but halfe a bodye.

An hedde he had (at whiche to ieste and scoffe)

Topped like a tankarde or a sugar lose.

With a bushy pendante, vnderneath his hatte,

Thre heares on a side, like a drouned ratte.

And not long after his arriual to Troye, for that he was so
bussie of his toungue, so full of chattyng and prateyng with
every kynge and noble manne of the Grekes, Achilles beeyng
moued with his saucynes and ymportunitie, vp & gaue hym
suche a cuff on the eare, that he slewe hym out of hande, with a
blowe of his fist.

THE SAIYNGES OF ALEXANDER THE GREATE.



In the saynges of Philip-
pus there was nothyng,
but whiche besides the urba-
nitee and pleasaunte grace
myght not also auayll to
good maners & honest beha-
uour. Nether dooe I see, whom moze con-
ueniently to toyne vnto Philippus, the his
owne soonne Alexander.

2. This Alexander beeyng yet but
a little boye, when his father Philip

pus

thus executed many right high en-
 treprises, & many right puissaunte
 and noble actes of prowesse achi-
 ued wth veraye prosperous happe
 and successe: was therewithall no-
 thyng wel apaied, but to his plai-
 feeres, and suche as wer brought
 bp at nourice with hym, he v^sled
 thus to saye: my father will leaue
 nothyng at all fo^r me. Thei sai-
 yng again: yes i^{ts} wys, it is you and
 none other fo^r whom he purcha-
 ceth and procureth all thissame.
 And what good maye it dooe me,
 y^e Alexander, if beeyng a lo^rde of
 greate possessions, I shall haue
 none affaires wherabout to bee
 dooyng, & to bee sette on werke?
 ¶ Euen at that age might a bodye right
 well espye and knowe in hym a sparke of an
 ambitious and acti^{ve} o^r stierp^{ng} nature to-
 warde.

Alexander es-
 uen of a child
 was of an
 ambitious &
 stierp^{ng} na-
 ture.

The same Alexander whereas he 2.
 was passyng light o^r nybble of
 body

ALEXANDER.

Alexander be-
raye nymble
of bodye and
swifte to
renne.

bodye and veraye swifte of foote
to renne, to his father willing him
at the games of Olympia to renne
the race emong y^e others, I would
sit with all my herte, saith he, if
I should haue kynges to renne
for the price or maisterie with me.

The haulte
courage & Ro-
make of Ale-
xander.

In this poynte also maye ye evidently
esppe and knowe a manne of haulte courage
and one y^e would not to any persone liuyng
geue place, or yeld an ynche, in the tryall
of laude and dominacion. hymself was not
yet come to bee a kyng, & for all that would
he not vouchesalue in prouyng maisteries
to bee matched with any persones beeyng
vnder the estate of kynges.

Alexander in
prouyng mai-
steries would
not bee mat-
ched but with
kynges.

When a certain young womā
3. was veraye late in y^e night brou-
ght vnto Alexander to bee his bed-
feloe, the kyng deinaunded, where
she had been so long: the woman
makyng aunswer, that she had
taryed & awayted, vntill hir hous-
bande might first bee gon to bed-
de: he called his seruautes, that
had

had brought hir and gaue theim
an high and a soze rebuke, saiyng
conueigh this woman home a-
gain, for I was not ferre from y^e
poynte, nor failled but veraye litle
thorough youre defaulte, to bee
made an auoutreer.

A passing gape example of chastitee, on the one side
in a young manne, and on the other side in
a kyng. (and mooste of all in an ethnikke.) For

among theim, simple fornicaciō was reputed
for noo cryme ne synne at all. And by this
historie it semeth lik^ey, that the maner and
vsage at those dayes was, (as in Italie yet
still at this presente daye it is) that mennes
wiues laye aparte in a soondrie chaumbre
and bedde from their housbandes, onlesse
thei wer at this or that season called.

A notable ex-
ample of chas-
titee in Ale-
xander.

In old tyme
h wiues laye
a parte in a
soondrie chaū-
bre and bedde
fro their hus-
bandes.

To Alexander in his childehood 4.
excessiuelly makynge incense and
sacrifice vnto the goddes, & euery
pater noster while reinyng to take
still moze and moze of the frankin-
cense, & Leonides who was his gouer-
nour and had chief cure & charge
of his bodey and of his byngynge

Pædagogus
is he h hath h
tuticiō, gover-
nance, nour-
turyng, byas-
tyng & byn-

bp

ALEXANDER.

gyng vp of a childe as well in maniers as in learnyng, whiche was in olde tyme as well among the Romans as the Grekes an honorable bothe name & funcion. Yetther was there any noble manes sone, but that he had a peculiar tutor and gouernour. But Alexander because he was soone to be noble a kyng, and also was of singular courage, so made and towards had many paedagogues, nourishers and scholemasters, among whom the chief preeminence had Leonides, and to hym by especiall commission appertained the principall cure, charge, autoritee and reule ouer Alexander, partly for that he was a manne of singular grauitee, wisdom, and seueritee of maniers, and partly because he was of nere kyndred and frendship

vp, and at that tyme was there presente, saied: Sirrha, my childe, the shall it bee meete for you with thus great largesse to make incense vnto the goddes, when ye shall haue subdued the countree where this incense groweth. After long processe of tyme, when Alexander had in deede conquered the same countree, haupng freshe in his remembraunce the sayng of Leonides aboue especified, he wrote letters vnto hym with this clause: I send vnto y^e certain talentes of frankincense and of casia, to the intente y^e thou maiest not from henceforth bee a niggarde towards the goddes, sens thou art not vnknowyng, that we are now conquerours and lordes of y^e countree y^e produceth frankincense & swete odours.

towards

towardes Olympias the mother of Alexander. Peretheleste because Leonides thought the name of Paedagogue ouer basse and vile for a manne of suche dignitee as hymself was, Lysimachus had the name of Paedagogue, and in veraye deede was he that contynually attended and tooke dayly peines in noueturyng, teachyng, and breakyng Alexander, and Leonides was called his tutor, gouernour, directour, and (as ye might saye) lord Maister.

* The countree where odours growen, that is here meant, was Gaza, whiche was a towne of the countree of Palestina or Jewrie in Phenicia beeyng a parte of Arabia, whiche Alexander (as Plutarchus writeth) did subdue and conquer. And when he sent from thence to his mother Olympias & to Cleopatra, and to his other feedes, cote armours and spoyle there wonne, he sent also at thesame tyme (as thesame Plutarchus maketh mencion) to Leonides his olde maister, fye hundred talentes of frankincense, that is of our Troy weight of popple fowertie sixe thousande and fye hundred poundes of weight or thereabout, and of Myrre, one hundred talentes, that is of englishe popple, nyne thousande thre hundred poundes of weight or thereabout. For I take here a talente for the comen talente Attique whiche contened of englishe popple thre scoze twoo poundes and one halfe pounce or thereabout.

When he was readie & would nedes auenture battaill vpon the souldyers of Darius at the floudde

* Granicus, he hadde the Macedonians to feede lustyly at their dyner, not sparing to fille their bealpes with such vitailles as thei had, for they should bee assured y^e morowe next folowynge to suppe of the prouisiō of

Alexander making a viage and goynge with an armie royall of thirtie fower thousande foote menne, & fye thousande

ALEXANDER.

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of

ALEXANDER.

horsemen as of their enemies. A lustye courage,
 gainst Dari^{us} kynge of the Persians, co: and as touchyng the ende of the battaill bee
 weighed his yng in nomaner doubt, mystruste, ne feare
 hoste & passed ouer Hellespontus, but that the victorie should goe on his syde.
 pontus, (whiche is a narrowe and veraye daungerous sea, rea-
 chyng from the Ile of Cenedus, vnto Propontis) & so came
 to Granicus a floudde in the countree of Phrygia, whiche
 Phrygia is a region of Asia the lesse. At Granicus because it
 was (as ye would saye) the gates of Asia, and for that there
 was none other entreaunce nec passage into Asia to come to
 Persias: & Capitains of Darius had so sette there souldyers
 in araye to resiste Alexander, that there might bee no waye made
 but with dynte of sweorde. Wherefore, Parmenio the dere
 frende, the moste feithfull herted counsaillour and the moste
 trustie Capitain of Alexander auised hym for many conside-
 rations in no wise to enterpise so harde and so daungerous
 an auenture. Why, & Alexander again, Hellespontus would
 blushe for veraye shame, now that I haue already passed ouer
 it, if I should bee afearde to wade ouer so litle a floudde as
 Granicus, and then after that he had encouraged his sould-
 yers to haue cherefull hertes, takyng with hym thirteene rayes
 of horsemen, hymself flounced me into the floudde, & at length
 in despyte & maugre the heddes of all his enemies, he gotte
 to the other side of the same.

6. Parillus one of the noumbre of
 Parillus one of Alexanders familiare frendes, desi-
 of Alexanders familiare fre- red of Alexander some dourie of mo-
 des. ney towardes the maryage of his
 daughters. The kynge badde
 him take fiftie talentes of money.

And

And when y^e other had answered
tenne talentes to bee sufficiēt, yea,
(q^d Alexander) soo muche is enough
foz y^e to take, but the same is not e-
nough foz me to geue.

The bountee
and munifi-
cence of Ale-
xander.

Bayly & royally spoken, had not his towardnes vnto
vertue been vitiated & corrupted wth ambitō.

Alexander had commaunded his
treasourer to deliuer vnto the phi-
losophier Anexarchus how muche
money so euer he would aske. And
when y^e saied treasourer had herde
the requeste, & beeyng therewith
moze thē half astonned, had made
relacion vnto Alexander that the
philosophier asked no lesse then
an hundred talentes: he dooeth
well (q^d the kyng) knowyng hym-
self to haue a frende, whiche is
bothe hable and willyng to geue
so great a summe. Here maye a
manne doubtte whether of these twoo thyn-
ges he ought rather to maruaill at, the
kynges liberalitee in geuyng, or els the vn-
reasonableness of the philosophier, in askyng

The bountee
and munifi-
cence of Ale-
xander.

ALEXANDER.

excepte we lust rather to calle thesame assured trust and confidence that he had in the
8. kynges beneficence.

When he had seen in the citee of Miletus many and thesame right greate, and bowerly images and porturatures of suche persones as had tofoze tyines woonne the victories oz chief prizes in the games of Olympia & of Pythia, he saied: And where wer these so great gy-
auntlike bodyes, when the barbarous did besiege your citee: &

Apollo by one other name was called Pythius of the great dragon Python, whiche dragon to his great honour glorie & renoume, he slewe with his bowe & arrows. And for a memorie all of þe acte there were holden & kept in þe honour of Apollo Pythius, certain games of iustynge, rennyng, wpastryng, & Mootynge, and of the name of Apollo thei wer called Pythia.

Nippyngly did he taunte and chekynge the foolishhe ambition of theim, who glorie and bragged of suche persones as beeyng in greatnes & strength of bodye perelesse, had gotten victorie in turnamentes, lustes, wpastryng, rennyng & other sembleable games made for pleasure & disporte, whereas in so great perelles & daungers of þe citee, there had been none at all, that could trye and shewe themselves to bee such toylp valiaunte feloes.

9. Where Adas quene of the Carians had a great delyte and phantasie
styl

styl day by day, ordynarily to send
vnto Alexander presentes of cates
and of iunquettes or confections
dressed and wrought wyth greate
cunnynge, by the fynest deuisers
pastlers & artificers of such thyn-
ges, that coulde bee gotten: Alexan-
der sayde, that himselfe had of hys
owne muche better cookes & dres-
sers of his viandrie, y^e is to weete,
for dyner, his iourneyeng y^e night
afore, and for supper, a spare and
lyght repaste at noone.

This Ades
Alexander for
fauour y^e he
had to hir,
of his owne
mynde tooke
for his mo-
ther, & so cal-
led hir, and
made hir
queene of the
Larians.

The cookes y^e
Alexander had
to dresse his
meate.

* Laria is a prouince in the countree of Asia the lesse, lyyng
betwene Lycia and Ionia, the inhabitants wherof wer cal-
led Lariāns, a vile people & veraye abiecte, in so much y^e diuerse
prouerbes y^e Grekes inuented, in reproche of their vilanie. As,
Ite foras Cares nō amplius Anthisteria, & In Care periculū
Of whiche prouerbes reade in the chiliades of Erasmus.

On a certayne season, all thyn- 10.
ges beyng in a perfecte readynes
to ioyne battayle and to fightyng
the felde, when he was asked the
questiō, whether his pleasure wer
y^e any thing els shulde bee doone:
A Nothyng

ALEXANDER.

Nothyng(e) (q̄ he) but ȳ beardedes of
 the Macedonians to bee shauen of.
 Parmenio woonderynge what thys
 sayng shoulde meane: why, dooest
 thou not knowe, sayed Alexander, ȳ
 there is in battayll nothyng bet-
 ter oꝝ moze apte to take holde on
 then a bearde: ¶ The sygnifyed that
 fyghtyng in warre ought to bee within han-
 dye gryppes, in which kynde of scrife and cry-
 yng beardedes are a greate hynderaunce, for
 that the souldyers oꝝ menne of warre maye
 veray easely bee caught by the beardedes and
 bee holden faste.

Beardedes are
 in battaill a
 greate lette &
 hynderaunce.

II.

The condici-
 ons offred by
 Darius vnto
 Alexander.

Darius offreed vnto Alexander
 these condicions, that he shoulde
 haue tenne thousande talentes of
 money, & besydes that the emper
 of the whole countree of Asia to be
 equally deuyded betwene theim
 twaine. When Alexander this offre
 refused: I would surely haue take
 it, q̄ Parmenio, if I wer Alexander.
 And so would I, q̄ Alexander, if I
 wer Parmenio. But vnto Darius he
 made

made aunſwer in this maner, that
neither the yearth might endure
or abyde two ſoones, nor y coun-
tree of *Aſia* two kynges. And here al-
ſo myght one allow & commend his haulte-
neſſe of courage or ſtomake: if the ſaiyng did
not ſauour of a certain inordynate wylfull
heddynes to bee lord alone, and to haue all
vnder his owne ſubiectiō.

The aunſwer
of Alexander
concernyng y
condiciōs of
freed to hym
by Darius.


Alexander
would needes
be cloze of all
the worlde al-
one.

When Alexander was like at a
certain toun called *Arbeles* to bee
putte to the plounge of makynge
or marryng & of habbe or nhabbe
to wyne al, or to leſe al (for he had
to fight with a million of menne
of armes wel appointed, and pre-
paired to trye it by ſtrokes) there
came vnto him certain of his ſoul-
dyers that bare towardeſ hym be-
raye good & true feithfull hertes,
and complained on their feloes,
that in the campe thei made a mut-
treynge among themſelves, and cō-
ſpired together, of all the preade &
bootie that thei ſhould geat, not

12.

The battail
betwene Alex-
ander & Das-
rius, fought
ten at y toun
of *Arbeles*.

ALEXANDER:

to bying a iote into þ kynges pavilion, but to conuerte it full and whole to their owne peculiare profite and auauntage. These thyn- ges heard, Alexander smiled, and saied: Sers, ye haue brought me good tydynes. For I heare the words of feloes minded to wyne the victorie, & not to flee.  Ney- ther was he deceiued in his geasse. For vnto hym came right many an one of the souldy- ers, sayng: We of good chere sir kyng, and haue good herte, neither feare ye the greete noumbre and multitude of your enemies, thei shall not bee habile to abyde, no not so muche as the veraye sinelle of vs.

How Alexander toke, that his souldyers had cōspired among them- selves to con- uerte all the booties that they shoulde geat, to their owne priuate vse.

*Plutarchus in þ life of Alexander saith in maner & fourme here folowyng. Immediately hereupon was there a greate felde foughten with Darius, not (as some autours wryten) in the towne of Arbēl, but at Gaugamēl. Whiche worde Gangas- mēl is as muche to saye, as the Camelcs hous. Whiche it is saied, that a certain kyng in soyne yeaeres, when he had on a Diomedarie Camele escaped the handes of his enemies, build- ed there, and appoynted to the oversight and the charges of the same, the reuenues of certain townes and villages.

13. The same Alexander, his armie now alreadie sette in a raze, & ap- poynted euen out of hand to fight the

the felde, whē he espyed one of the souldiers euen at the same p̄sent houre trymmyng a strop or loope to sette on his darte, he putte out of wages, and discharged of his roune, as one lyke to do no good seruice at all, whiche then and not afoze begoonne to make redie his weapens when it was alreadie high tyme to occupie thesame.

¶ This was to bee putte rather among stratagemes then among apophthegmes, euen as is also thissame, whereof I shall now nexte after make reherfall.

A stroppe is þe streng that is fastened in þe middes of a darte, wherein to putte ones fynger when he picketh it.

It is an euill man of warre that wil haue his weapen readie when he should occupie it.

Alexander was readyng a let- 14.
tre sent from his mother, whiche lett̄re cōteined certain secrete matters of cōsail, together with false crymes surmised agaynst Antipater. These lett̄res did Hephaestion after his accustomed maner reade together with the kyng. Neither did the kyng forbidde hym to reade, but after reading of the epistle, he

Hephaestion was so highly in fauoure with Alexander, þe called hym, alter se, the second Alexander, and v̄sed hym as

¶ iii pulled

ALEXANDER.

familiarly as
his owne self
hydyng from
hym none of
all his secre-
tes,

pulled his signet ryng from his
fynger, & sette it hard to y^e mouth
of the said Hephæstion, warnyng the
same by thus dooyng, to kepe his
counsail secrete.

¶ An example of
notable truste and affiaunce haupyng in his
frende, yea and also of passyng great huma-
nitye, in that he would these false accusaciōs
and cōplaintes to bee spred abrode, although
in deede he loued * Antipater at that tyme
no better then a doggue.

* At the first
begynnyng,

who so high
in price, estymacion or trust with Alexander, as was Antipa-
ter: in so muche that Plutarchus in the life of Phocion re-
herceth for a thyng notable and woorthie memorie, that the
same Alexander neuer would vouchesalue to shewe to any per-
sones so muche honoure, as in his Epistles or lettres to write
vnto them this familiare clause in the begynnyng of his let-
tres, we grete you well, sayyng onely to Phocion of Athes-
nes, and to Antipater, which twoo persones he had in espee-
all high regarde and honour. And Jolas one of the soonnes of
Antipater was vnto Alexander chief butler and cuppe bearer
But in the later dayes Antipater lost viterly all the fauour of
Alexander, and was of the same suspected, mistrusted & dedly
hated.

15. In the temple of Ammon, whē
he was by the presidente or chief
preeft there, called the soone of Iu-
piter: it is no meruail (saith he) for
Iupiter in deede of nature is father
vnto

vnto al menne, but of theim he taketh for his veraye owne children in deede, especially al suche as are good and honest. And he did after a veraye humble sorte expounde the * oracle. For * *Oraculum* the mynstre of the temple, called hym the soonne of Jupiter in the waye of flatterie, as if Alexander had been lykelike begotten of Jupiter, as Hercules was reputed and beleued to be the soonne of Jupiter. But Alexander confessed that Jupiter was of nature the autour & parente of all mortall menne, but yet that the same did agnise and knowelage peculiarly or properly for his soonnes, suche persones and none other, as by vertue and noble actes dzeue nighest, and were mooste answerable to the nature of god. And that is, vnto all persones without exception to bee beneficiall.

Ammon, was Jupiter worshipped in the fourme & likenesse of a ramme. For when Bacchus otherwyle called Liber pater (all the whole countree of Asia now subdued) was conueighyng his armie through the wyldernesse of Lybia (whiche Lybia is a region or cooste of the countree of Afrique, boundyng vpon Egypte, and sometyme sette for all Afrique,) beeyng almoste lost for drought bothe he and all his armie, he besought his father Jupiter of helpe and succour. Whereupon ymmediatly appered vnto hym a ramme, whiche ramme while he pursued, he came by chaunce to a right pleasaunt & plenteous welle. Bacchus therefore thynkyng this ramme to bee Jupiter, anon builded there a temple, & sette in it the ymage & posture

ALEXANDER.

ture of a ramme to bee worshipped for Iuppiter. And it was called Ammon (as ye would saie in Englyshe Iuppiter of the Sande, because the temple was edified and builded in a Sandie place) for the Greke vocable *ἄμμος*, coumeth in englyshe the Sande. Albeit, some there bee that affermen Iuppiter in the language of the Egyptians to bee called Ammon, and therof this temple to haue taken the name of Ammō. But Pansanis as holdeth opinion, that it was so named of one Ammon a Shephearde, who first builded the same temple.

16. When his leggue was wound-

What Alexander said, when he was wounded with an aroe.

ded with an aroe in battaille, and many came rennyng about hym, whiche had of a custome ofte tymes bled to call hym a God, he wth a bolde and a mery countenaunce alludying to a verse of the Poete Homere, saied:

Alexander beeing wounded knowlaged hymself to be a mā mortall.

This that ye see, is blood withouten oddes Euen such like, as cometh from the Goddes. Mocking in veraye deede the vanitee of those flatterers, forasmuche as the thyng selfe declared hym to bee nothyng els but a mortal manne, as others wer. As for the allusion y^e he made, was to a place of Homere in the fifthe volume of his werke entitleed Illas, where it is tolde howe Venus was wounded of Diomedes.

17. Many persones highly cōmendyng

dyng and praisynge the frugalitee
and spare maner of liuyng that
Antipater vſed, who leed a life ve-
ray homely oꝝ groſſe, & farre from
all delices: yea, q̃ he, Antipater wea-
reth a white mantelle outwardely
but win he goeth in purple euery
ynche of hyin. ¶ Notyng the feigned &
colourable ſparyng and homelyneſſe of the
ſaid Antipater, wheras he was, ỹ not with-
ſtandynge, in veraye deed as ambitious and
ſtately, as the beſt.

Antipater,
though he ſe-
bled to liue
homely, yet in
deede, was
ambitious &
ſtately.

When he was on a daye in the
wynter ſeaſõ, and in ſharpe colde
weather, feaſted by a certain frēde
of his, and ſawe there a litle litle
herthe, & in theſame a litle preatie
ſmall fyer, he ſaid: Sers, either
laye on woodde, oꝝ caſt in frank-
incenſe. ¶ Half geuyng a checke vnder a
colour, that the feaſter oꝝ banquetter plated
as muche the niggarde of his woodde, as if
theſame had been frankincenſe, wheras in
ſuche extreme colde, euen veraye frankincenſe
ought not to haue been ſpared: and farther
ſignifyng ỹ there was fyer ſufficiēt for ma-
kyng


18.

How Alexan-
der noted a
frende of his
to plate the
niggarde of
his woodde.

Unſeaſona-
ble houſban-
die.

ALEXANDER.

kyng incense to the goddes, but not enough to defend and keepe awaye colde.

19. Whē he supped on a tyme at þ hous of Antipatrides, and thesame had brought in befoze Alexander at þ supper a passyng faire Dampsel, beeyng a mynion dooer in syngyng, Alexander beeyng rauysed w the sight of her, was soodainly stricken with hotte burnyng loue. And anon demaunded of Antipatrides, whether he for his owne parte wer not ferre in loue with the damysell: Antipatrides plainly confesying, þ yes, Alexander saied: O vngracious manne, wilt þ not w all haste haue her away from þ table and this coumpaignie?  How ferre was th it herte and mynde from despylyng an other mannes wedded wife, whiche stood in so greate feare of hymself, lest he should fall ouer ferre in loue with the lema of his frende makyng hym a supper.

20. At what tyme Alexander reuered backe again to the sea (to departe
out

The continē-
cie and greate
chastite of A
lexander.

out of his armie,) as many of the
 Macedonians, as wer sickely, maimed
 and feble oꝝ impotēte of their lym-
 mes, there was one persone be-
 wraied, that had billed hymself in
 the noubꝛe of the sick folkes,
 wheras in deede he had no disease
 noꝝ ympedimente at all. This
 manne when he was bꝛought to
 the sight and pꝛesence of Alexander
 and beeyng examyned, did cōfesse
 that he had made a pꝛetexte and
 semblaunce of a disease oꝝ mala-
 die, foꝝ the loue of a woman called
 Telesippa, who was gon afoꝛe to-
 warde the sea, Alexander asked, to
 whom might bee committed the
 charge to commaunde the saied
 Telesippa to retorne backe again to
 the armie. ¶ (supposyng that she had been
 bondewoman to one oꝝ other of his souldyers.)
 But when he had due knowelage
 that shee was no bondewoman,
 but fre boꝝn: why, (q Alexander) the
 leat

Plutarchus
 in the life of
 Alexander nar-
 meth this mā
 Eurylochus.

ALEXANDER.

leat vs o Antigones (for that was the
feloes name,) entreacte, and by faire
meanes perswade Telesippa to tar-
rye still with vs. For by force or
violence to compell hir therunto
beeyng a free womanborne, in no
wise lyeth in vs. In suche sorte did
he fauour the loue of a stoute and valiaunt
manne of warre, whom he was desirous to
kepe still in his armie, that neuerthelesse he
would not y freeborne womā to come backe
again, but if she might bee brought i mynde
so to dooe with hir owne consente and agre-
mente.

Alexander
would not en-
force or com-
pell any per-
sone free
borne.

21. When the grekes, that tooke
waiges to fight against Alexander
vnder the baners of his enemies,
wer come vnder his power and
iurisdiccion, as for the Atheniens he
commaunded to bee laied fast in
shaccles and fetters because that,
wher thei might haue had waiges
competente at home at y publique
charges of their owne citee, thei
had for all that become souldyers
with

How Alexan-
der vled the
Grekes whi-
che toke wai-
ges of his ene-
mies to fight
against hym.

with his enemies. Of the Theſſaliās alſo, he commaunded theſame, for ſo much as thei hauyng a right fertile countree of their owne, did leat it lye waſte without beſtow- yng any tillage or houſbandrie vpon it: but the *Thebanes he demi- ſed and leat goo at their libertee, ſaiyng: Theſe pooze ſolles are by vs put out of all together, nor haue any thyng at all leaſt vnto theim, nether citee to dwell in, nor lande to till.

So did he moderate the punyſhement of theim all, that thoſe perſones, who had well deſerued to dye, he commaunded no moze but to be laied in irons, and the faulte of theim whiche might juſtely make their excuſe, that by veraye neceſſitee thei had been driuen to dooe as thei did he laied from theim, and tooke vpon hymſelf.

* When the Thebanes became rebelles againſt Alexander, and had procured vnto theſame the aide and helpe of the Athe- nians, Alexander with a greate puiſſaunce laied ſiege to the citee of Thebes. And yet willyng to geue them ſpace to repent their folie, and by ſubmyttyng theim ſelues to be reconciled, offered theim bothe pardone that preſent, & from thens forth for to be free vpon condiction to deliuer into his handes Phoenix, and Prothytes

ALEXANDER.

Prothyes (who had been the autours of the defection.) The Thebanes on their parte required of Alexander to haue deliuered to them Philotas & Antipater twoo of the Capitaines of Alexander, and made an open proclamaciō, that whosoever was desirous to haue all the countree of Grece to bee sette in their olde state of freedome, should come and take their parte. Then Alexander with al his power of the Macedonians sette vpon them. The Thebanes wer nothyng slacke, but fought stoutely & valyauntly against their enemies beeyng in noōbye ferre mo, then thei wer. But anon came in vpon them at their backes others of the Macedonians, & so in fine wer thei beaten down, their citee taken, spoyled and destroyed bothe steeke and stone. The Atheniens he pardoned, & by this acte he putte all Grece in suche terrour, that thei laie al quiete and durst not ones to riere against hym.

22. A certain Indian taken in y warres, bearyng name of a feloe pereslesse in the feacte of shootyng, in so muche y by the cominen reporte and bryute that went on hym, he could as oft as hym lusted shoote his aroe quite & clene euē thzough a ryng, Alexander commaunded to shewe a poynte of his cunnyng. And where the partie refused so to dooe, the kyng takyng therewith high displeasure and angre, commaunded that he should bee put to death. As he was in ledyng
to

to the place of execucion, he saied
to them that ledde hym, that he
had not of long tyme afoze practi-
sed his feacte of shootyng, and by
reason therof to haue stand i feare
lest he should haue myssed. When
wooꝝde herof was brought backe
again, and relacion made vnto
Alexander, that the feloe had not of
any disdeigne or frowardenesse,
refused to shoote, but onely for
feare of beeyng opely shamed for
euer, if he should haue failed, the
kyng hauyng woundꝝe at the na-
ture of þ̄ feloe so desireful of gloꝝy
and renoume, both gaue vnto the
same perdone of his life, and also
dismissed hym bounteously rewar-
ded, because he had been i mynde
and will rather to suffre death, the
to appere vnworthie the name &
fame that went on hym. & Here it
appereth not to bee altogether a lye, that is
so communly spoken in the pꝛouerbe, like
beareth

Gloꝝy & re-
noume is to
many psones
moꝝe sweete
then life.

Like beas-
reth loue un-
to like.

beareth

ALEXANDER.

beareth fauour and loue vnto like. For Alexander beeyng out of all measure desirous of renoume, loued the sembleable affection and appetite in other persones.

note 23. Taxiles one of þ kynges of India, p̄sēt̄yng hymself vnto Alexander, spake vnto hym in this maner, I p̄uoke þ sir kyng (saieþ he) not to fightyng, noꝝ yet to battail, but to another sorte of tryyng maiſtries. If þ be inferiour to me, take some benefite at my hādes: if superiour, let me receiue some bñfite at thine. To whō Alex. thus aũswered. Marie, euē foꝝ þ veraye poynte ought we to strue together, whether may in dooyng benefites haue þ ouer hāde of þ other. And herupon, w̄al possible humanitee embracyng þ said Taxiles, he did not onely not dep̄iue thesame of his domyniō, but also gaue hym moze to it. of this Taxiles Alexander tooke many greate giftes and p̄sentes, and gaue to hym as many again, and last of all sente vnto hym foꝝ a gifte, a thousande talentes at ones.

24. Whē he had herde of a certain rocke in the Indies, whiche by reaso
of

of the excedyng heigthe of it is called in greke, *ἀόργος*, by *Delesse*, *ἀόργος*, as if ye would saie, so high, that *bydes* maye not geat to *by* toppe of it. When Alexander had heard of this rocke, that the place self was harde to bee woonne, but the capitain that kept it, to bee a fearfull feloe, and to haue no moze herte then a sheepe: By this tyme, *q* Alexander, *by* place is easie enough to bee gotten, *Signifying*, that fortresses & municions doo nothing auayle at al excepte an hardie manes body defēd & maintain thesame. For a castle, or any strong holde is not so sure and safe from enemies by the fense of dyches and walles, as by valiaunte and hardie mennes bodies.

ἀόργος,
a rocke in the
Indies.

nota.
Fortresses & municions doo nothinge auayle, excepte hardie & valiaunte mennes bodies, defende thesame.

Plutarchus thus telleth thesame historie. Alexander hauyng with siege encoumpaced the towne of one *Sisimethres* stadyng on a rocke impenetrable, when he sawe his souldyers to bee of heauie chere, he demaunded of one *Oriartes*, what herte and courage the said *Sisimethres* was of, *Oriartes* answeryng that he was the verayest dastarde aliae, well, then (*q* Alexander) by thy sayng *by* rocke wil soone & easily bee woonne forasmuche as the lozde therof is a cowarde and no manne of warre. And enē so came it to passe, for *Sisimithres* was in the onely manacynge, thretenyng & sayng of Alexander so feared, that he yelded & gaue *by* his hold without any resistance at al.

25.

How Alexander
used a ca-
pitaine that
gaue hymself
and his holde
into his han-
des & mercie.

An other certain capitain, wher
he held, and kepte a rocke vnpossi-
ble to be won (as it was thought)
neuerthelesse submitted and yel-
ded hymselfe into the handes of
Alexander. But Alexander, not onely
did make thesame partie lord &
gouernour of all that seignourie
& countree about, but mozeouer
spake & saide as foloweth. I holde
this manne sapiente and wise, in
that he thought better, and had
moze phansie, to putte his trust &
affiaunce in an honest and a good
manne, then in a place strong and
well fensed.

26.

Alexander cō-
tēned Hercu-
les in respecte
of hymselfe.

After the takynge of a certain
strong holde or fortresse standyng
on a rocke, when y frendes of Alex-
ander sated, that in feates marcial
and in noble actes of prowesse he
ferre surmounted Hercules: Nay, y
he, I thynke y actes, that I haue
doone sens I haue been a kynge,
are

are totoo ferre oddes, to bee in the waye of cōparison conferred with the thynges whiche Hercules Did in his tyme. ¶ The other spake to flater hym, but the mynd of Alexander no flaterie was enough to satisfie.

The mynd of Alexander no flaterie was enough to satisfie.

27.

How Alexander vled certain of his frēdes for trespynng ouer earnest in playng at dyce.

Certain of his frendes he punished by y^e purse, and putte to their fine, because he had perceiued thē, in plaiyng at dyce, not to play for pastyme, as meete was. ¶ For many there been that bestowe & vse themselves in this game, as if it were in the moste earnest mater of the worlde. For those persones dooe not playe, who dooen hasard and auenture all their substaunce at ones, yea and sometymes their soones and heyres too, too stande to the grace and direcction of the dyce. ¶ At lest wyle, homely playe it is and a madde pastyme, where menne by the conser of the game goo together by the eares, and many times murdre one another, or at lest wyle of eyght louyng frēdes, are made mutuall enemies all dayes of their life after.

The incommodities that come by playng at dyce.

Among those, whom he reputed 28.
and tooke for his principall fren-
des,

ALEXANDER:

Alexander of
all his frendes
and true ser-
uautes moſte
honoured
Craterus, but
moſte loued
Hephaestion.

des, or chief seruautes about hym
and moſt of power, he ſhewed him
ſelfe to honour Craterus aboue the
reſt, but aboue all others to loue
Hephaestion. For Craterus (ſaith he)
loueth the kyng, and Hephaestion lo-

Craterus φιλῶν
λοβασιλεύς,
Hephaestion
φίλαλέξαν-
δρος.

ueth Alexander. This ſatyring hath
more grace in the greke, by reaſon of theſe
twoo wordes φιλῶβασιλεύς and φίλαλέ-
ξανδρος. The menying of Alexander was,
that Craterus in ſuche thynges as concer-
ned his dignitee ropall did the partes of a
true faythfull frende, but Hephaestion of a cer-
tain priuee affection to beare his hertie loue
and beneuolence towardes the perſone of
Alexander without respecte that he was
a kyng. Wherefore theſe twoo parties, whoſe
loue and affection towardes hym proceeded
of vnlke respectes, he did after two ſoondr
ſortes equally rewarde, either accor dyng to
his demerites. For Craterus he auanced
to high dignitees, & Hephaestion he receiued to
moſte entiere familiaritee about his perſone

*So high in
dignitee and
autoritee wer
theſe twoo
Alexander, that all the
Macedonians whiche had any ſuite to
the court, wer from tyme to tyme assigned to ſette their ſum-
ſwer and deſpeche at the handes of Craterus, and all the
Barbarians of Hephaestion. And ſo highly did the kyng honour
Craterus, that when theſame Craterus was on a tyme ſore
ſicke, Alexander did openly muche ſacrifice to the Goddes for
his

his demerites. For Craterus he auanced
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Alexander, that all the Macedonians whiche had any ſuite to
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ſicke, Alexander did openly muche ſacrifice to the Goddes for
his

his helthe & wrote letters with his owne hande to *Paufanias* his physician, that he should with all diligence and attendance possible, not onely tempre dysynes and medecines for hym, but also bee presente with hym to teache hym how the same should bee receiued.

Unto *Xenocrates* ϕ philosophier, 29.

he sent of free gifte fiftie talentes: which when the philosophier refused to take, allegeyng that he had no neede of money, the kyng demaunded whether he had not so muche as any one frende neither, that had neede. For to me (saith *Alexander*) vneth all the treasures and riches of *Darius* hath suffised to bestowe and to deuide emonge my frendes. ϕ Whether of these twoo menes myndes is in this behalf more woorthie admiraciō, I cannot yet determyne nor perfectlye sate: either of the kyng so propense vnto liberalitee, or els of the philosophier, whiche sent backe again so greate a gifte by so greate a kyng of his owne mere motion offreed.

Xenocrates refused to take monney of *Alexandre*.

The bountee of *Alexander* and propense mynde to geue.

ϕ Kyng *Porus* beeyng subdued & taken by *Alexander*, and after the felde foughten, beeyng asked by ϕ

B ut saue

ALEXANDER.

Howe kynge
Porus tryng
taken by Ale-
xander, & as-
ked howe he
would bee v-
led, made an-
swer.

The humani-
tee and mode-
racio of Ale-
xander toward
kyng Porus.

The affectio
of Alexander
toward her-
tes & would
not shynke.

nota.

same Alexander this question, how
shal I now handle and vse thee?
Porus answered in this manier,
regally: Alexander ferther demaun-
dyng, and nothyng els but that
in this one word, regally (for Porus)
al thynges possible are comprised
Alexander hauyng adimiracion as-
well at the wisdomme of y manne,
as at his haulte courage & mag-
nanimitee, cōferred vnto thesame
besides his owne former royalme
a domynion of muche moze large
& ample circuite the y same which
he was lord of before. To y said
Porus humbly submitting himself, & falling
down at his feete, Alexander would not haue
shewed so muche goodnesse. Suche fauoure
zele, and affectio did y courageous young-
man beare toward hertes that woulde not
shynke. Quintus Curtius telleth it some-
what of another sorte. Porus beyng at
the daye of his takyng asked the
question, what waye he thought
moste meete and conuenient for

Alexander

Alexander, (by whom he was now
cōquered,) to take with him: ſuche
waye (or he) as this preſente daye.
maye put in thy mynde, in whiche
thou haſte by experience founde,
howe ſoone felicitie or high eſtate
may haue a falle, and be brought

full lowe. ¶ He gaue a by warnyng vn
to Alexander not to bee ouer proude of his
good fortune, but to vſe it with moderacion
bearyng well in mynde, to bee a thyng poſ-
ſible, that lyke chaunce might befall hym, as
had lyghted on Porus.

That kynges
may vſe their
good fortune
with modera-
cion.

nota.

¶ This Porus was one of the kynges of India, a ſtoute &
a valiaunte manne of armes, and alſo a manne of greate puſſa-
ſaunce. Whom Alexander had a buisie piece of werke, & muche
a dooe tooe vanquiſhe Plutarchus in the liſe of Alexander af-
firmeth many wyters to agree in this poynte, that Porus
was in heigth. vi. foote and one hande bredthe, wheras the
naturall philoſophiers auouchen the vttermoſt extente that
maye poſſibly bee of the heigthe of a manne not to excede. vii.
foote. Porus was ſo talle of ſtature & perſonage, that when he
ſate on his Elephantes backe (for he vſed to ryde on no other
beaſte) his talleneſſe was anſwerable to the greateneſſe of the
Elephante that he rode on, although it was a mightie big Ele-
phante. And Plutarchus wyteth that this ſame Elephante ſhe-
wed euē at that ſeaſon woondrefull prudence & no leſſe woons-
drefull loue towards his maiſter, then if it had been a crea-
ture wpth reaſon indued. For as longe as the kyng was ſafe
without receiuyng any wounde, the Elephante made greate
ſterpyng, and fought hardly againſt his enemies, & deſtroyed

W ill

theim

ALEXANDER.

thelm on every syde. And as soone as he perceived Poyntes to be sore wounded, and to haue stickyng in soondrie partes of his bodye veraye many dartes, fearyng lest he should by reason therof synke and fall downe from his backe, of his owne accorde he sounk downe faie and softly vpon his knees, and with his snoute tendzely plucked out of his masters bodye all the said dartes one after an other. And in dedde of Elephantes how disciplinable and of how greate prudence, docilitie and (as ye would saie) capacitee and aptitude thei are, & also what tendze loue and affection thei dooe naturallie beare towards manne: Aristotle, Plinius, & other naturall philosophers thes wene examples almoste bothe innumerable & also incredible.

31. When it came to his eare, that there was a certain feloe, who ceased not speakyng þ worste of him, yea (¶ he) it is a thying to kynges peculiar, for their good desertes, to bee euill reported. ¶ Neuer was there any thynge more noble, or of a more right sorte, then this sayyng, albeett the same is named on diuerse others aswell as on Alexander.

No persones so muche as kynges for their wel doo- ynges are of some psones euill reported.

23. Beeyng euen at deathes dooze, he cast his pie on his frendes, and saied: I see a greate* epitaphie towarde. ¶ As haupng halfe a foreknowledge, that his actes should after his death be to his greate honour and renoume chrouncled & set out by the eloquence of many wyrters.

* An epitaphie is þ wyrt- syng þ is sette on dedde mennes tombes, or graues, in memoire, or

ters. Neyther dyd his geasse decetue hym. For what wyter almost at leste wise in matters prophane is not full of the actes of Alexander: Albeit the menyng of Alexander was, that he plainly perceiued to bee no waye but death. For epistaphies are not comenly made, or at leste wise not set out till the parties bee deceased. Alexander therefore as he knewe that his actes should by wyters bee spred throughe out all the worlde, so he perceiued the tyme of y^e same now approche and bee at hande.

comendacion
of the parties
there buiried.

At what tyme he had y^e dough 33.
ters of Darius prisoners with hym,
he woulde bidde theim good mo-
rowe, good euē, or good speede, not
castyng his yie on theim, but loo-
kyng downe to the grounde, and
y^e but sealdome neither, standyng
in fear of hymselfe to bee rauished
with their excellentie beautie. And
enōges his familiars these wo-
des folowynge were muche in his
mouthe: The damyselles of Persia
maken soze pies.

Plutarchus
in the life of
Alexander wit-
teth largely
of the singu-
lare chynēcie
and chastites
of Alexander.
And as con-
cernyng the
doughters of
Darius, he sa-
eth although
the wife of
Darius did in
beautie & fea-
ture excelle a
passe al other

queenes (like as Darius on his partie also was bothe of beau-
tie and tallenesse one of the goodlyest manne of y^e world) & the
twoo doughters of theim in all poyntes of beautie and ma-
kyng equall with their parentes: yet not one of theim in all the
tyme that thei wer with Alexander to haue heard come out of
his mouthe so muche as one wanton woozde, ne so haue seen
by

ALEXANDER.

by hym any wanton looke or token towards any of them: but from their first entrepyng into his tentes after muche com-
fortable and cherefull woordes, and right honourable entres-
teynemente, thei had purposely prouided and appoynted vnto
theim a priue lodgyng, wher thei might lye at their own arbi-
trimente, without all maner feare of any poynte of vilanie to
bee offered vnto theim, either by Alexander, or by any other per-
sone. This writeth Plutarchus of the continencie of Alexan-
der, with many like thynges worthy admiracon, namely in
an ethiike or gentile, in a kyng, in so victorious a prince, yea &
ymmediatly vpon so noble a conquest, as might in a Christiā
prince perchaunce bee an occasion of insolencie, & some cause
of forgettyng hymself.

34.

Alexander
gaue charge
by proclama-
cion not to be
peinted but of
Apelles, nor
to bee engra-
uen in metall
but by Lysip-
pus.


* Apelles the
moste excellēt
peinter of the
old tyme, and
Lysippus the
best statuarie.

* By a Phi-
lippes gild: n
is not mēed

He gaue streight charge & com-
maundemente by proclamation, &
his physiognomie or porturature
should not be drawē by any other
peinter, then by * Apelles, nor engra-
uen or cast in brasse or other metal
by any other persone then by Ly-
sippus, & Weyng the twoo principall and
moste excellent werkemē of that same tyme.
For he iudged that same poynte also to ap-
pertain to the dignitee of a prince. And w.
Cherilus the poete he was at a coue-
naunte, & thesame for euery good
verse that he made, should receiue
a * philippes gild: & and for euery
euill verse a good buffet.


here the copie that is now curraunt in flandres by that appellation, but an olde copie of fyne golde, in whiche was stricken the ymage of Phelippus father vnto Alexander, whiche copie Sudeus valueth at tenne frenche crownes.

Beyng asked the question in what place he had his treasures lyyng: in y^e handes of my frendes,

¶ he,  Signifying y^e a mannes gooddes are nowhere moze safely then so laied vp in store. ffor whē the case requireth, gooddes so bestowed, come again to ones handes with increasse.

35. *man*

A mannes gooddes are no wher moze safely laied vp, thē in the handes of his frendes.

When a certain persone, that had brought some message or tydynges, came rennyng towarde hym hoppyng for ioye, & holdyng out his hāde as ferre as he could stretch it, about to make relacion of the good successe & procedyng of his affaires: Alexander saied what greate good newes haue ye to shewe vs good sir, if ye dooe not bryng wooꝝde, that Homere is aliue again.  Signifying that all y^e gloꝛie of his noble actes was like to perishe neuer after to bee spoken of, onlesse it might bee

36.

The zeale of Alexander towarde his more.

bee

ALEXANDER.

bee his happe to haue suche a trumpette of
his laudes as *Homere was.

* In the werke of Homere entitleed, *Ilias*, are moſte excellētly deſcribed and ſette out the ades, the laudes, and þ promiſſe marciall of Achilles to his ymmortall glorie and renoume. For whiche cauſe Alexander had ſuche loue and zeale towardes the ſaid poete, that wherſoeuer he wente he carried theſame his werke entitleed *Ilias*, cuermore about hym in the daye tyme, & in the night vſed euermore to haue his dagger, and the ſaid *Ilias* of Homere lpyng vnder his bolſter at his beddes hedde. So deſirous he was of honour, renoume and eternall memorie, and to bee ſette out of the beſt and moſte cunnyng dooers, as maye appere by ſomethynges afore mercioned, and alſo by the .xliij. ſaying of this Alexander.

37.


What Alexander answered to a certain citee offering hym parte of their landes, & halfe their gooddes to bee in reſte and quiete.

A certain countree to the ende that it might haue quiete & reſte no more to bee vexed with the armure and ordeinaunce of Alexander, offered vnto theſame a good porcion of their poſſeſſions, and alſo þ one moytie of all þ other gooddes that thei had. To whom Alexander thus aunſwered. I am come into Asia in this mynde and purpoſe, not to take what liked you to geue me, but that ye ſhould haue what liked me to leaue vnto you.


38. Alexander had in ſeruiſe one Ende

monichs

MONICUS a philosopher, but moze full of flaterie then any parasite.

This **Eudemonicus**, on a tyme whē it thoundreed veray soze, in somuch, that al the coumpaignie wer right euil afraied, saied vnto Alexander: the soonne of Iupiter, why dooe not yee also Alexander the soonne of Iupiter thoudze in this wyse? But the other not hable to abide y^e woozdes of such a vile philosopher, laughed & saied: fo? I am not willyng to be terrible, as thou teachest me to be, which biddest me to make a supper seruice fo? my table wth the heddes of dukes & kynges.  Thus dooeth

* **Athenaeus** reherse it. But **Plutarcus** in the life of Alexander telleth it somewhat varying from this. What: art y^e angrye wth me, because I am serued at my table with fishe, & not rather with the heddes of noble mēne?

 **Parasites**, wer called suche smellefeastes as would seeke to bee free guests at riche mennes tables. Who to the ende y^e thei might at all tymes bee welcome, would speake altogether for to please and to delite the riche folkes, flatterynge theim, and holdynge vp their yea, and naye, whatsoeuer thei saied, were it neuer so contrarie to reason, truthe, or likelyhood.

Eudemonicus a philosopher in seruice with **Alexander**, a great flatterer. Albeit, **Plutarch** maketh **Anaxarchus** y^e philosopher speake of these woozdes.

* **Athenaeus** a greke hystoriarographer.

The tendre loue of **Alexander** towardes his lordes.

Alexander


ALEXANDER.

39. Alexander as he conueighed his host from place to place in y^e wynter season, sittynge by a fyre made in y^e felde, begonne to take vewe of his armie, as thei passed by. And whē he espyed a certain aged persone quakyng and sheweyng for colde, & seekyng to haue a place to stand in by the fyre, he commaunded the felow to sitte down in his chaire, sayng: If y^e haddest been born in Persis, it would cost the thy hedde to sitte in the kynges seate, but for one born in Macedonia it is not vnleefull.

The exceeding
humanitee of
Alexander, &
tendrenesse o-
uer his soul-
dours.

Among the
Persians, it
was a matter
of death for
any private
p^{er}son to sitte
in the kynges
seate.

40. Alexander beeyng yet but euen a young striepleyng, when he sawe his father Philippus, about to reiecte and cast awaye (as a thyng that would neuer bee brought to dooe any good seruice,) an * horse that was passyng fierce, and would not suffre any man to mounte or geat vp on his back: saied: Oh
what

what an horse these folkes dooe
 marre, while thzough defaulte of
 skylle, and by reason of cowardde
 stomakes, thei haue not y wayes.
 to handle hym. So when hymself
 with meruailous policie and cun-
 nyng, without beatyng or stry-
 kyng had had the handleyng of y
 said horse, at last he lept vp on his
 backe, and putte hym to a galop,
 and then clapped spurres to hym.
 And when he sawe his tyme, getly
 turning his hedde with the bzidle:
 asloone as he had bzought the
 horse backe again, & had elighted
 down, his father moste louyngly
 kysyng his cheeke, saied: O my
 dere soonne, goo serche out some
 other kyngdome meete for thee,
 for Macedonia is allreadie all to litle
 for thee.  full well did it geue this
 prudent & wise prince in his mynde tofore,
 that to suche an haulte courage, & excellent
 nature, his fathers dicion might not suffice.
 But this horse is an exaample for vs, that
 many

Macedonia
 was ever to
 litle for Alex-
 ander.

ALEXANDER.

Many good-ly wittes marred throughe the faulte of the instructors.

many wittes at their first begynnyng excellent, are in processe vtterly destroyed and lost throughe the faulte of those that haue s^h breaking, training, and byngnyng vp of them, who for the moste parte knowe not the waye how to orde and reule them, excepte thei shall first haue made them of kyndely horses, verape sterke asses.

* This horse was called Bucephalus, as ye would saie in englyshe, bulles hedde, either of his ougly looke, or els of the figure and p^riente of a bulles hedde, with an hotte iron marked on his shoulde^r. One Philonicus a Thessalian had bought hym for .xii. talentes, purposely to the vse of kynge Philip^{us}. But after this facte, Alexander had the horse, and v^sed hym for his owne saddle in al his warres afterwarde, vntil the horse was thirtie yeres olde. And then was he dedly wounded in a certain battaile, and had muche cure dooen vpon hym to saue hym, but it would not bee. The death of Bucephalus Alexander tooke as heauily, as if he had lost one of his highest and dearest frendes, in so muche that he builded a citee in the place where the horse dyed, and for a memorie of the same called the citee Bucephalon, or, Bucephala, or (as it is in Plutarchus) Bucephalia.

41.

Alexander did conynual reuerence to his maister Aristotle.

The same Alexander did continually shewe great honour and reuerence vnto Aristotle, to whom he had in his childehood been committed to bee instructed & taught, auouchyng hymself to bee no lesse beholdyng to the said Aristotle, the
to

to his father, for that of his father he had receiued entreaunce into this life, and of his schoolemaister to liue well.

We are no lesse bounden to our scholemasters, then to our parentes.

42.

When a rouer on the sea was taken & brought befoze hym, and was asked vpon whose suppo:ta:ciō he durst be so bolde to doo such myschief on the seaes, he aunswere: at fewe woordes as foloweth: I (saith he) because I so dooe with no more but one sely pooze foyste, am called a pirate, and y^e, wheras, thou dooest the same with a greate nauie, art called a kyng. Alexander meruaillynge at the fearelesse herte of the feloe, gaue hym perdone of his life.

How a pirate being taken answered Alexander, when he was examined.

34.

Where he had in his owne person purposely made a iourney to Delphos, when the prophetisse there saied that she would in no wyse at y^e presente tyme desire of y^e goddes any aunswer of the mater whiche he was come for, (because it wer

Delphos, or a town in the regio of Phocis, where Apollo had a notable goodly temple, and gaue vnto pilgrymes that

¶ Dayes

ALEXANDER

relosted thi:
ther, oracles,
that is to late
aunsweres,
voices, & to-
kens fro hea-
uen of suche
thynges as
they sought to
knowe, whi-
che we call
workyng of
miracles, and
thynges re-
uolued by reuol-
ucion.


Alexander
toke al to his
auauntage, &
was to his
appetite and
purpose.

44.


The assured
truste and co-
fidence of A-
lexander to
prosper in all
his entrepri-
ses.

dayes prohibited, during the whi-
che it was not leefull, no not so
muche as for the oracles neither,
to speake, or to geue aunswe in
any matiers,) Alexander halyng &
pulling with hym þe said prophete-
tisse parforce, ascended into þe tem-
ple. And when the prophetisse by
his ymportunitie & violence com-
pulsion enforced to go whether she
would or not, spake these woozdes
Thou art inuincible my soonne.
This is euē enough of the oracle
for me of Alexander. And Accompting
and rekenyng the womānes priuate wooz-
des, for an aunswe of his purpose directely
geuen vnto hym from the god.

After þe Alexander hauing takē a
viage on warrefare into Asia, had
distributed & in maner geue away
by patentēs vnto his capitaines
and menne of armes all his posses-
sions and lande: vnto Perdicca as-
king this question, what haue ye
now

now leaste to yourself sir kyng & Marie, & he again, hope. Then saied Perdicca: And as for hope shal bee indifferent and commune for vs your soldyours, as well as for you, and so refused to take y^e lordship or mainour, which Alexander had assigned out for hym.  Shuche assured trust and confidence had thei on all handes conceiued, to make a prosperous and a luckie viage.

Perdicca one of Alexanders Capitaines. And Plutarchus writeth that as Perdicca did, so did a greete number mo, to whom Alexander had given and assigned portions of landes and possessions.

Thesame Alexander at y^e begynnyng of his reigne, whē he sate in iudgemente vpon causes concerning life & death, he would evermore stoppe thone eare as long as y^e accuser was tellyng his tale. And beeyng asked why he did so, y^e other eare, & he, I dooe wholly reserue & kepe for the partie defendante.  would Christ all iudges would dooe like wyse at these dayes.

45.

Alexander would in matters of countes plaitee euer more reserue one eare wholly for the partie defendante.

Against Callisthenes in no behalfe
frampng hymselfe to the facions

46.

C ii and

ALEXANDER.

Callisthenes
contemnyng
the facions of
Alexanders
court at lēgth
grew out of
fauour, and
encurred his
mortal hate:
red.

and guyle of the kynges courte,
but both in woordes and in his o-
ther demeanure openly pzetēding
and shewyng hymselfe to mylike
all y euer was dooen there, Alexan-
der had ofte in his mouthe this ly-
tle greke verse.

μισῶ σοφιστὴν, ὅστις ἑὸν αὐτῷ σοφός.

I hate that wyse manne, what euer he is,
That to his owne behouf, is not wyse.

* Callisthenes was a sophiste, and a manne of great eloquence
as Declareth Plutarchus in the life of Alexander. He was
brought into Alexanders courte, by the meanes of Aristotle,
whose nere kynsman he was. For Aristotle and Hero the mo-
ther of Callisthenes were come of twoo sisters. Plutarchus
saith that some wyters affirment Alexander to haue hanged
hym on the galoes, and that other wyten hym to haue dyed in
prielon, by reason of longe keepyng there in cheines & fetters,
and that others saien hym to haue dyed of the congelyng of
greace oꝝ talowe betwene the skynne and the fleashe.

47. Beeyng about to make assaulte
vpon y toune of * Nisa, for to winne
it, when he perceiued his souldy-
ers by reason of the deapth of the
floodde whiche renneth a long by
the citie, to bee clene discouraged
and afeard to auenture, he stam-
ped

The forwar-
nesse of Ale-
xander in mar-
tall entrepri-
ses.

ped and sterted at it, cryyng out with a loude voice, oh the naughtiest feloe aliue that I am, which neuer learned to swimme, & euen with a tryce laiyng his bodie vpon his shielde or terguette in stede of a corke to staye him aboue water, he swimmmed ouer the floodde first of all his owne selfe.

* This Risa was a toune in India builded by Bacchus. For there was an other Risa in Aegypte, where Bacchus was nouriced by the nymphes. There wer also other townes more then one or twain of the same name elsewhere, as testifies the Geographers.

Makyng a iourney to Troye, & 48.
there arriued, he decked and trymmed y^e ymage of Achilles with garlandes, and saied, oh, happie arte thou Achilles, that euer thou were borne, to whom in thy lyfe tyme it fortunied to haue suche a frende, & after thy deceasse, suche a troumpette and displaier of thine actes.

¶ Speakyng of Patroclus & of Homere: of whiche the one was vnto Achilles a most faythefull and trustie frende, and the other,

Alexander pronounced Achilles happie & euer he was borne.

Patroclus & frende of Achilles in his life tyme and Homere the troumpette of his renowne after his death.

¶ iii through

ALEXANDER.

througħall his whole worke entitleed *Ilias* cōteining. xxiij. volumes spredeth and bloweth about al the worlde his glorie & renoume nowe when he is deade and gon.

* *Patroclus* a *Loctensian*, the soonne of *Menetius*, when he had doene a murdre in his owne countree, fled into the countree of *Thessalia*, vnto *Peleus* þ kyng there, to whose soonne *Achilles* he was derely beloued, and a mutuall louyng frende to hym again, for he would neuer after forsake *Achilles*, but went with thesame to the battaille of *Troie*. And when *Achilles* (for displeasure and angre that *Agamemnon* kyng of *Grece* had perforce taken awaye his paramour *Hysseis*) would no moze fight against þ *Troianes*, but did a long tyme forbear & refuse to come forth of his paviliõ vnto bataille, *Patroclus* did on his owne bodie the armure and harnesse of *Achilles*, & myndyng thereby to make the *Troianes* afeard, (for of all thynges in the worlde thei could not abyde the sight of *Achilles*) he byckered and fought with the *Troianes*, and was slain with the handes of *Hector*. Wherefore *Achilles* to auenge his death bethought hymself again, and returned to bataille, and slew *Hector*, and buried *Patroclus* honourably, and oft tymes did muche sacrifice to the Goddes at his tounge.

49.

By what argumentes Alexander perceiued his mortalitee.

Where he was by the cōmune talkyng of many one reported to bee a god, he saied that by twoo thynges especially, he did wel perceiue hymself to bee a māne or creature mortal, þ is to wete, by slepe, & by compaignyng with women.

¶ For that these twoo thynges did principally aboue all others discripe the feblenesse of

of mannes bodye. As touchyng all thynges els, he was inuictible. For slepe is an ymage and representacion of death, and the acte of venereous copulacion a plaine spiece of the falling euill. Plutarck addeth hereunto that onely the infirmitie and weaknesse of mannes nature is the breder and cause of werynesse, and of carnall pleasure.

Beyng entreed into the palaice of Darius, whē he sawe a chaumbre of a greate highthe, & in thesame, the bedde of estate, & tables to eat on, and all other thynges after a woondreful gorgeous sorte furnished euē to poynte deuise: why (as Alexander) was this to bee a kyng? Estemyng that it was vnmeete for a kyng to geue hymselfe to such a maner delices.

Slepe an ymage of death and the venereous acte a spiece of the falling euill.

What Alexander saied, whē he sawe the palaice of Darius so gorgeously appointed.

Vnmeete for a kyng to geue hymselfe to delices.

The same Alexander, whensoever he went vnto his bedde, he would of a custome diligently serche his robes, and al his wearyng geare, & saie: hath not my mother (trowe wee) putte some poynte of delicate nesse, or some superfluous thyng here aboute my clothes? So

Alexander abhorred effeminate delices.

And thus greatly

ALEXANDER.

greatley did he abhorre from delices more apperteinyng to women, then to menne.

52.

The precious
casket, or
deske, or tra-
dicte of Da-
rius.

Beeyng brought vnto his han-
des a litle caskette or gardeuiaice
in whiche there was not founde
emonge all y other rychesse of Da-
rius any one iewel either more pre-
cious, or els more goodly to y vie.
When the questiō was moued, vn-
to what vse it myght best bee ap-
plyed, eche māne geuing, one thys
auise, another that. It wylbee the
best thying in y world (of Alexander)

How Alexan-
der esteemed y
Ilias of Ho-
mere & why.

wherin to kepe the Ilias of Homere.
Estemyng no treasure to bee more pre-
cious then the saied booke. Suche was the
conceipte of this kyng beeyng in his lustie
youth, and wholly in all behalves framynge
hymselfe after the paterne of Achilles.

53.

When Parmenio gaue the same
Alexander counsaill to set vpon his
enemies by night, allegeyng that
otherwyse it woulde bee a veraye
great daūger, if he should openly
by daye time auenture batail vpo
so

so greate a multitude, (foz of the
roumbleyng noyse reboundyng
from a ferre, as it had been the ro-
ryng of the sea, thei myght conie-
cture the contrarie parte to bee in
maner a noumbe infinite,) he saied:
I came not hither to steale the vic-
tozie. **R**efusyng to wyne the victorie
by the defense oz aide of the darkenesse.

The animo-
sitye of Ale-
xander.

When he had read a long bible
writen and sent to hym from Anti-
pater, in whiche lettres wer contei-
ned many surmised maters & false
complaintes againste his mother
Olympias: It appereth (q he) to be a
thyng to Antipater vnknowen, that
one teare of my motherspien, shal
at all tymes washe awaye all epi-
stles that come, bee thei neuer so
many.

54.

Antipater sur-
mised false
accusaciōs a-
gainst Olym-
pias the mo-
ther of Ale-
xander.

When he had perceiued and
found that his sistur vsed wanton
cōuersacion with a certain young
māne of excellēte beautie, he tooke

Howe muche
Olympias
might dooe
w Alexander
with one teare
of hir eyes.

55.

no

ALEXANDER.

no displeasure there wth, but saied,
to bee a thyng reasonable, or, to be
a thyng to bee borne withall, that
shee also shoulde in some behalfe
haue prerogatiue to take fruiçion
of beeing a princeſſe in a royalline,
ſo muche as ſhee was a kynges daughter.

Read of this
the .vii. xlv.
xlv and .xlvi
apophtheg-
mes of Augu-
ſtus.

¶ Weeping of a muche contrarie mynde to
Augustus Emperour of Rome, who toke
nothyng more greuouſly, thē the laſciuoſi-
neſſe of his daughter and of his daughters
daughters.

65.

The inſacia-
ble ambiçio
before of em-
per that rei-
gned in Ale-
xander.

When he had heard the philo-
ſophier *Anaxagoras* holding opiniõ
¶ & mainteining in a certein lecture,
¶ th^{er} wer worldes out of nouẽbre,
the reporte gooeth, ¶ he fell on we-
pyng. And to his frendes demaũ-
dyng, whether any miſchaũce had
befallen him, meete to wepe fo^r, he
ſaied: haue I not, trowe ye, a good
cause to wepe, in ¶ wheras there
been worldes innumerable, I am
not yet come to be ful lo^rde of ones

57.

Philippus at the fighting of a cer-
tain

tain felde receiued of the Triballes
a soze wounde, by haupng a spere
thrust quite and clene through his
thighe. And beeing afterwarde by
the cure and helpe of hys surgeon
saued, and recouered from peril of
death, yet he tooke heauily, that
the defornitee & disfigure of hyin-
ping on the one legge whiche had
come to hym by the saied wounde,
did stil remain. To whō Alexander
saied: sir, take no discourtoise to
shewe yourselfe abroad, but euer
when ye sette forth your foote to
goo, haue mynde on your valiaūt
manhood. And prowesse that ye shewed
when ye receiued this wounde. This say-
yng is ascribed to others mo besides Ale-
xander.

The Triballes
a people
nigh vnto
Hungarie.

Philippus
wounded in
fightyng a
felde against
the Triballes.

How Alexan-
der comforted
Philippus tak-
yng thought
for the shuld-
er halte al dayes
of his life.

If at any tyme, either in fami- 58.
liare comunicacion, or els at the
table, there had come in place any
contencion about the verses of Ho-
mere, one sayyng this verse to bee
best,

ALEXANDER.

What verse
Alexander al-
lowed best of
all the verses
of Homere.

best, an other, that verse, Alexander would euer more allow & praise this verse here ensuyng, aboue all the other verses in the booke.

Αμφοτέρου, βασιλεύς τ' ἀγαθός, κρείτερός
τ' αἰχμητής

That is,

Bothe a good capitaine to guyde an armie,
And wth speare & shielde valiaunte & hardie.

He would moreouer saie, that Homere did in this verse bothe make honourable reporte of y^e manhood and prouesse of Agamemnon, and also prophecie of the same to come in Alexander.

Alexander a-
uouched that
Homere i col-
laudyng Aga-
memnon pro-
phesied of
hym.

59.

Hellespōtus,
the narrowe
sea betwene
Grece & Asia.

At what tyme Alexander haupng
passed ouer Hellespontus, went to see
Troie, reuoluyng & castyng in his
mynde the actes of aunciente prin-
ces of renoume, a certain persone
promised to geue hym the harpe
of Paris, if he had any mynde to it.

Alexander ha-
upng y^e harpe
of Achilles,
cared not for
the harpe of
Paris.

No, no, (for Alexander quickly a-
gain) I haue no neede at all of y^e
harpe of Paris, forasmuche as I
haue

haue allreadie y harpe of Achilles.

And Achilles beeyng on his owne partie a knight stoute and actiue, vsed euermore on his harpe to plaie songes of the laudes and praises of hardie menne & valiaunte, whereas Paris with his harpe did nothyng but twang fonde fantasies of daliaunce and lasciuiousnesse.

Paris the sonne of Priamus kynge of Troie, of whom is noted afore in y third Apophthegme of Aristippus.

On a tyme he went to see the

womē of Darius his court, takyng Hephæstion w hym. And this Hephæstion (because he went at that tyme in the samcmaner apparell that y kynge did, and also was of personage somewhat bigger made the he) Sygambris the mother of Darius kneled vnto, in stede of the kyng. And when she had, by y noddying and beckyng of those that stood by, well perceiued, y she had taken hir marke amysse, she was muche dismaied withall, and begoonne of freshe to dooe hir duetie vnto Alexander. Anon saied Alexander: Mother, there is no cause why to

60.

The women of Darius his court wer his wife, his mother, and his twoo daughters.

Hephæstion somewhat bigger made, & taller of personage then Alexander.

Sygambris the mother of Darius.

Alexander esteemed Hephæstion a secōde Alexander, accordyng to y puerbe, amis

bee

ALEXANDER.

ens alter ipse bee disinaied. For this manne too
that is, twoo is Alexander. Dooyng to weete, that
frees are one his frende, was a secounde Alexander.
colle and one body.

When he was come into the
61. temple of Hammon y ministre there,


How Alexan-
der comynge
into y temple
of Hammon,
was saluted
by the preste,
oz minister
there.


*Plutarchus
writeth cer-
tain autours
to affirme, y
y ministre wel-
comed hym in
greke, & myn-
dng tendre-
ly and gentle-
ly to salute w
thys woordes

παῖς ὦν,
sonneky, oz
litle sonne,
crippd a litle
in his tougue
& by a wrong
pronunciatio
in stede of
παῖς ὦν

beeyng an aunciente saige father,
welcomed hym w these woordes,
All haill my sonne, and it is not
I y dooe call the by this name,
but the god Iupiter. Then saied Ales-
xander, I take it at your hade o fa-
ther, and wilbee contented from-
hensforth to bee called your sonne
vpon condicion, that ye graunt
vnto me the emper, & domynion
of all y whole worlde. The preste
went into the priue chauncell, and
(as though he had spokē w god,)
came forth again, and aunswered
that Iupiter did by assured promise
make hym a graite of his bounē
y he asked. The estsong saied Alex.
Now would I fain know, if there
bee yet remainyng unpunished

of


any of those persones which killed my father. To this the p̄este thus made aunswer: As many as putte their handes to the sleepe of Philippus, haue receiued condigne punishmente for their offense euery one of theim, but as for your father, no mortall creature hath power to destroye, or to werke displeasure vnto, by laiyng awayte for hym.  Signifying þ he was the sonne of Jupiter, and not of Philippus.

Wheras Darius had sette his armie royall of a  woondzeous great noubre, in a readynesse to fight, Alexander was taken with a meruailous dedde slepe, in so much, that, beeyng euen in the daye tyme, he could not holde vp his hedde, nor awake. At þ last greate perill and daunger beeyng euē at hande, his gentlemē entreyng his bedde chaumbre, made hym to awake. And when thei saied vnto hym

πατρις, whiche tryng dyuyded into two woordes πατ̄ρις, couneth, the sonne of Jupiter.

Alexander made to beleue, that he was the sonne of Jupiter, & not of Philippus.

62.

 Plutarchus in þ life of Alexander saith, þ Darius had in his armie sixe hundred thousand fighting men besides those which wer in his nauie on the seas.

Alexander take with a dedde slepe euen in

ALEXANDER.

the daye time
whē Darius
late in þē cāpe
readie euerie
houre to sette
vpon hym,
what he said
whē he was
awakened.

hym, that thei meruailled how he
could in that presente state of his
affaires bee so quiete and boide of
all care, as to slepe so soundely,
Marie, & he Darius hath deliuered
and quyte discharged me of gre-
ate carefulnesse and trouble of
mynde, in that he hath gathred all
his puissaunce together into one
place, that wee maye euen in one
daye trye, whether he shall haue þē
soueraintee, or els I.

63.

The Corin-
thians made
Alexander free
burgesse of
their citee.

The Corinthians had by ambas-
sadors geuen to Alexander Magnus
to enioye þē right of all their liber-
tees and franchise. This kynde
of pleasure dooyng, whē Alexander
had laughed to skorne, one of the
ambassadors saied: Sir, wee ne-
uer yet vnto this daye made any
foz euer free of oure citee sauyng
now your grace, and ones afore
tyme Hercules. This heard, Alexan-
der wth al his herte, accepted the ho-
nour

nour vnto hym offred. **¶** Whiche honour, partely the raritee made vnto hym acceptable, and partely, that he was therein toynded with Hercules, a knight of moſte high praiſe and renoume.

At the ſiege of a certain citee, **64.** whyle he ſerched for the weakeſt places of the walles, he was ſtricken with an aroe, but yet he would not leaue of his purpoſe. Within a whyle after that, the bloodde being ſtaunched, **¶** anguiſhe of the dye wounde encreaced more and more, and his leggue flagguyng down by **¶** his horſes ſyde, by litle & litle was al aſlepe, & in maner ſterke ſtife, he beeyng of force conſtreigned to geue ouer that he had beegonne, and to cal for his ſurgeō, ſaied to ſuche as wer preſente: **¶** Euerie bodye reporteth me to bee **¶** ſoonne of Iupiter, but this wounde ſaieth with an open mouth, that I am a mortall manne.

Alexander anguiſed and knowelaged hymſelf, to be a mortall mā,

¶ One .

ANTIGONVS.

65. One Xenophantus customably b:
sed by certain measures plaiyng
on a flute, to sette Alexander forth-
warde to battaill. And all perso-
nes woundreyng þ musike should
bee of suche force and power,
one emong thein saied: If
Xenophantus bee suche a cū-
nyng doer, leat him plaie
some measure to cal
Alexander home a-
gain from ma-
kyng war-
res.

¶ Meanyng that it was no veraye
high poynte of cūnyng to bryng
a bodye to þ thyng, wher-
unto thesame is of
hym self pro-
pense and
of his
owne propre
nature inclined.

THE II. BOOKE.
THE SAIYNGES OF AN-
TIGONVS THE FIRST
KYNQ OF THE MA-
CEDONIANS.

210.

¶ This Antigonus was of all the Successours of Alexander moste puissaunt and mightie. And Plutarchus in þ life of Demetrius saith þ Antigonus had by Stratonice þ doughter of Lysimachus twoo soonnes, of whiche the one he called (of his brothers name) Demetrius, and the other (of his fathers name) Philippus. And the same Plutarch in the life of Paulus Aemilius and els where in moo places the one saith that this Antigonus euen by þ title of his birth and descente, claymed to haue the name of a kynge, & first begoonne to reigne in Asia after þ deceasse of Alexander. Albeest (as the said Plutarchus in the life of Demetrius testifieth) the Successours of Alexander wer not euen at the first called kinges, but certain yeres after, whē Demetrius the soonne of Antigonus had on þ sea subdued Ptolome the kynge of Egypte and had destroyed all his nauie, then came one Aristodenus a Milesian from Demetrius in poste, and salued Antigonus by the name of kynge. Then Antigonus not onely on his owne partie and behalfe usurped the name, the honour, the estate, and þ ornaments and armes of a kynge, but also sent vnto his soonne Demetrius a Diademe, that is to saie, a kynes crowne, together with letters, in whiche he called hym a kynge. Antigonus reigned twoo and twentie yeres, and kept in þ tyme of his reigne many warres, & at last was slain and dyed euen in the felde.

D ii Antigonus

ANTIGONVS.

1.



Antigonus was an eagre
and a soze manne in ta-
kyng exaccions of mo-
ney of his subiectes.

How Anti-
gon⁹ excused
his greuous
exaccions of
money emōge
his subiectes.

Wherupon, to a certain persone
saiyng, I wys Alexander was no
suche manne: A good cause why,
for he again, for he rieped Asia and
had all the cress, and I dooe but
gather the stalkes. Menyng that
Asia sometyme the rychest & welthiest coun-
tree of the worlde, had been afore his tyme
spoyled by Alexander, and that he must bee
gladde and fain to scrape together what he
might bee hable to geat among them, ha-
uyng been afore in suche wyse pilled, & least
as bare as Job.

Alexander spoy-
led Asia and
left it as bare
as Job.

2.

Beholdyng on a tyme a certain
of his soldiours to plaie at y^e balle
hauyng bothe their iackes & their
salettes on, he was highly well
pleased with the sight therof, and
commaunded y^e capitaines of the
same soldyers to bee called & fette,
to thentente to geue them thāke,
and

How Anti-
gon⁹ bled cer-
tain of his cap-
taines which
sate dnykynge
whyle their

and to praise them in presence of their capitaines: but when wood was brought hym, & the said capitaines wer dꝝynking and making good chere, he conferred their captainshippes vnto those actiue souldyers, whiche had plaied at þ balle in their harnesse. ¶ All vnder one bothe punysshynge the sluggyshe nesse of the capitaines, and with honour and promotion rewardynge þ actiuitee of the souldyers.

Euery bodye meruaillynge that wher in þ begynnynge of his reigne he had been a veraye soꝛe manne, now beeyng stricken in age, he gouerned his royalne with all mercie and gentlenesse: At the begynnynge, saith he, it behoued me to haue a kyngdome, & at this daye I haue moꝛe neede of glorie and beneuolence. ¶ Denynge, that an emper is ofte tymes by the sweoꝛd & by roughnesse purchaced oꝛ acquired, but the same not reteined, oꝛ long yeres cōtinued, without the honest opinion þ the subiectes haue of their

souldyers exercised theim selves wth playynge at þ balle in their harnesse.

Antigonus in þ begynnynge of his reigne, a soꝛe manne, but in the latter ende ful of al mercie and gentlenesse.

ANTIGONVS.

kyng and the hertie good wille of the prince mutually toward his subiectes.

4.

What Antigonus answered to his sonne beyng muche inquisitive when the campe should remoue. Albeit Plutarch nameth that it was Demetrius that was to inquisitive

The ententes & purposes of princes ought in no wyse to be vttered in tyme of warre.

5.

How Antigonus disappointed the purpose of his sonne, seeing kyng to be lodged in an house where his loue was

The same Antigonus vnto his sonne Philip beeyng full of questions in presence of a greate nombre, and sayng: Sir, when shall wee remoue the campe? thus answered: what, art thou afearde, lest thou alone of al the compaignie shalt not heare the trouppette blowe?

Notyng the lacke of experience & skylle in the young manne, in that he would in the hearyng of a greate compaignie moue suche a question to his father, whereas in tyme of warre, the ententes and purposes of princes ought in no wyse too be vttered ne disclosed, but as often as the campe muste remoue, a trumpet geueth a knowelage therof to the vniuersall multitude all to gether.

When his sonne the said Philip beeyng a young manne, had made woondzeous earnest request and suite to haue his lodgeryng appointed hym at a weddoes house, that had thre fair & wel fauoured Doughters, Antigonus calling for the

þ knight herbynger, saied vnto þ same: wilt þ not see my soonne voided out of suche a streight corner?

¶ He did not discrye how þ yong mannes herte was sette, although he knewe the same to seeke wheron to bestowe his loue, but found an ympedement by the narrowe roome of þ house in which the weddooe liued with hir thre daughters.

After that he had perfectly recovered of a soze disease and maladie well (saieþ he) all this is no harne. For this syckenesse hath geuen vs a good lesson, not to bee proude in herte, forasmuche as we bee mortall. ¶ Who had taught this heathen kyng suche a pointe of Philosophie meete and woorthie for any christian herte: his frendes lamēted & bewailed as a greates euill that he had been so soze sicke, but he interpreted and tooke, that to hym thereby had redounded moze good then euill. The maladie had made his bodye leane and bare of fleshe, but it endued & replenished his herte with sobrenesse and humilitee. It had shrewdely abated the strength of his bodye, but fro his herte it pulled awaye insolencie, that is

Sickenesse putteth vs in remembraunce not to bee proude in hert forasmuch as we be mortall.

Insolēcie one of the moost perillous diseases in the worlde,

ANTIGON V.S.

It goeth not
slampse whe
the lighter di
seale misfeeth
awaye the
greater.


to sate, presumption in takyng highly vpon
hym, which is one of the most perillous dise
ases in the woorld. And therefore þ matter
goeth not all of the wurst, whe the lighter
maladie either forfendeth and debarrcth,
oz els expelleth and drieueth out the greater.

7. Hermodotus a poete had in his ver
sis wryten Antigonus to bee þ soonne
of Iupiter. Antigonus readyng the
same, saied: To this thyng was þ
pissepotte bearer, neuer made pri
ue noz of counsaill by me. After
a veraye pleasaunt sorte mockyng the flate
rie of the poete, and with no lesse humiltee
agnisyng and knowlageyng the basse linage
that he was come of, in comparison of beey
ng soonne to Iupiter. Lasanum is greke and
latin for an pearthe pissesotte, oz chaumbre
vessell, and therof lasanophorus, a chaum
bier, oz, a groome of the stoole. so that if Anti
gonus wer the soonne of Iupiter, the same
thyng had vnto that presente houre escaped
vnknowe, aswel to his groome whose day
ly office it was to geue vnto hym his vry
nall in his chaumbre, as also to hymself the
said Antigonus.

The humili
tee of Antigo
nus.

Lasanum.
Lasanopho =
rus.

8. A certain persone sayng, that
all

all thynges wer honeste and iuste
 oꝛ leefull foꝛ kynges to dooe: by
 Iupiter, saieth Antigonus and euen so
 thei bee foꝛ the kynges of barba-
 rous, wylde, and saluage nacions,
 but to vs þ knowe what is what,
 those thynges onely are honeste,
 whiche bee honeste of theiynselfes,
 and onely suche thynges leefull
 oꝛ standyng with iustice, whiche
 are of their nature iuste & leefull
 in veraye deede.  he did with high
 grauttee dampe and putte to silence the fla-
 teryng wooꝛdes of the partie, by whose
 mynde and wille all thynges should bee per-
 mitted as leefull vnto kynges & gouernours
 foꝛ truely a kyng is not þ reule of honestee
 and of iustice, but þ minister of theim. And
 would God the eares of chꝛistian princes ne-
 uer heard any lyke wooꝛdes spoken, oꝛ if thei
 did, that thei would with sebleable seueritee
 reiecte & abandon thesame. foꝛ what other
 thyng saie those persones, who are alwayes
 harpyng on this streng, and syngyng this
 songe, that foloeth: what standeth with
 the lykyng and pleasure of a pꝛince hath the
 force

How Antigonus answered one,
 sayng althin-
 ges to bee ho-
 nest & leefull
 foꝛ kynges to
 dooe.

To good
 kynges onely
 such thynges
 are honeste &
 iuste as been
 in veraye deede
 honeste and
 iuste.

A kyng is not
 the reule of
 honestee & of
 iustice, but þ
 ministe of
 theim.

ANTIGONVS.

force, strength & vertue of a lawe. And those who dooen afferme a kyng not to bee vnder bonde oꝝ subieccion of any lawes, and suche as dooen attribute & assigne vnto a kyng twoo distincte powers, the one oꝝdinate, & the other absolute, of whiche the first maye dooe no moze noꝝ no other wyse but as the lawes and statutes of a royalme, as couenauntes and bargaines betwene partie and partie, and as leages and agrementes publique betwene royalme and royalme dooen requyre, and the other, whatsoeuer standeth with the pleasure, appetite, and phansie of the pꝛince.

9. *What Antigonus saied to Marfyas his brother, beseechynge p an action of his might bee heard & iudged in a secrete place, & not in open courts.*

Marfyas the brother of Antigonus had a mater of suite and trauerse in the lawe: but he besought the kyng p the mater might bee heard and a secrete courte purposely holden at home within his house for it. To whom Antigonus in this wyse made aunswere. If wee dooe nothyng but accordyng to iustice, it shalbe mouch better that it bee dooen in open courte, and in p face and hearynge of all the people.

The

22 The naturall zeale and tendre loue to-
warde his owne brother could not obtain of
the kyngs, to haue so muche as one iote of
the lawe or of the ordre of iustice releassed.
And as for Marsyas he cloggued &
bound on all sides w this sayng
y could not possible bee a voided.
If thou knowe thy matier to bee
naught, why dooest y sue, or tra-
uerse y lawe: if y knowe thy cause
to bee good, and the lawe to bee
on thy syde: why wouldest thou
auoide to haue all the world priue
to it, and labourest in any wyle to
haue a mater of open courte to be
doen secretely in hugger mugger,
assured ther, not to escape or auoid
the sinistre mystrustynge of all the
cōttree, yea, although thou shalte
cast thyn aduersarie, and haue the
mater rightfully to passe with the?

The bright
iustice of An-
toignus.

It is to bee
greatly my-
strusted, if
one laboure
to bypasse a
mater of open
courte into a
secrete chan-
ge.


Where he had on a tyme in the
wynter season constreigned his
armie

ANTIGONVS.

armie and tentes to bee remoued
vnto a place wher was no store ne
prouision of thynges necessarie, &
for that cause certain of the soldy-
ers spake many naughty wordes
of reproche by y^e kyng, not knowe-
yng hym to bee euen at they^r pol-
les, he putte abrode the loubres of
the tente with a ruttocke that he
had in his hande, and saied: Sirs
ye shall beshewe yourselves, ex-
cepte ye goo ferther of to speake
euill of me. ¶ What thyng more full
of mercie then this worde of pleasaunce: or
what thyng more full of pleasaunce then this
deede of mercie: he sembled and made as
though he tooke not indignacion or displea-
sure for their speakyng euill of hym, but for
y^e thei did it so nere his nose, that thei might
easily bee heard of the partie, on whom thei
raylled.

The lenitee &
mercyfulnesse
of Antigone.

- II. Unto one Aristodemus (who was
one of the kynges priue chamb-
ere nere and familiar about hym, but
descended (as it was thought) of a
cooke

cooke to his father) vnto this Aristodemus auisying him to abate some what of his great charges and of his bounteous geuyng rewardes and fees, he saied. Aristodemus thy wordes doo sinell and sauour all of the gruell.  Couertely and by a preatie colour telling him that spawing, pynching, and platyng the nygardes or haynes belonged to cookes, and not to kynges: and therefore that he the saied Aristodemus in suche counsaill geuyng had no remembraunce ne cōsideracion with whom he was of householde in high degre fauour, & acceptaciō, but of what man to his father he was descended,

Howe Antigonus answered one Aristodemus auisying hym to abate of his charges & pēsons geuyng.

Bountie and largesse is falling for kynges.

When the Atheniens, to shewe honour vnto Antigonus, had admitted & recorded, or enrolled a bondema of his in the noumbze of their free citezens or burgesles, as though thesame had been come of an honeste stocke, or had been borne out of seruitude and bōdage. It is no point of my mynde or wille (of Antigonus) ꝑ any citezen of Athenes shuld come

12.


What Antigonus saied, when the Atheniens had made a bondema of his free citezen among them.

ANTIGONVS.

armie and tentes to bee remoued
vnto a place wher was no store ne
prouision of thynges necessarie, &
foz that cause certain of the soldy-
ers spake many naughty wordes
of reproche by y kyng, not knowe-
yng hym to bee euen at theyr pol-
les, he putte abode the loubres of
the tente with a ruttocke that he
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easely bee heard of the partie, on whom thei
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The lenitee &
mercifulnesse
of Antigon?

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one of the kynges priue chambere-
nere and familiar about hym, but
descended (as it was thought) of a
cooke

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12.

What Antigonus saied, when the Atheniens had made a bondmanne of his free citezen among them.

ANTIGONVS.

In olde tyme
it was leefull
for the mai-
sters to beate
their bonde
seruautes w
roddes, or to
scourge them
with whippes
at their owne
pleasures and
as often and
as muche as
theim lasted.

come vnder my hādes to be scour-
ged with whippes. *And* Signifying to
bee a thyng of their owne voluntarie doo-
yng and of theyr owne hādle workyng, that
he myght lawfully scourge, or beate w whip-
pes one citezen of Athenes, beeyng & remay-
nyng still his bondeman: but yet in the citee
of Athenes many inoo then one to had well
deserued to bee whtipped of the kyng, for that
as muche as in theim late thei releassed and
made free another mannes bondseruaunte.

13.

A certain young striedplyng, be-
yng a disciple or scholare of *Anaxia-
menes* the rhetorician, pronounced
in the p̄sence of *Antigonus* an ora-
cion deuised and made by his mai-
ster not without great studie, and
the young thyng taught afore for
the nones, and purposely brought
in to p̄noūce it, (or as though the ora-
cion had been of his owne makynge, and that it
myght none otherwyle appere vnto the kyng)
And so when *Antigonus* in the mid-
des of geuyng audience vnto the
proposicion (beeing desirous to be
certified and to haue knowelage
of

of whatsoeuer it was) asked a question, and the young man forthwith had foodainly stopped in his mater not hable to pcede in it, nor hauing a woord moze to saie: why howe saiest thou (of the kyng) was not this also Drawen & copied out for the afoze in a booke? **¶** That this kyng iudged contrarie to all reason and reprocheable in one that was in maner but euen a veraye chylde, the same now at thys daye is accoumpted an high pointe & royall thing, that is, euē graund sequitours hauing to saie befoze kynges and princes, to counne by herte, and to rendze again after the manner of an oracion or sermon, haupng been in makypng a whole halfe yere together with fore labour & studie by some rhetorician or learned manne hiered therunto. And many times it chaunceth, that suche persones, (yea euen no bode at all breakypng their tale) forgotten theimselfes, & fallen clene out of their mater, and maken all the pzesence to laughe at them.

Some Cer-
mons & ora-
cions of an o-
ther mannes
makypng.

Hearyng one other rhetoritian **146**
rolling in his peinted termes, and
tellyng his tale after this curious
sorte

ANTIGONVS.

Antigon^s was sozte, χιονοβόλος ἡ ἄρα γενομένη, λειποβοτανεύει
 muche offen
 ded w a the: τανείρ ἐποίησε τὴν χάραν, ὅ is, the snow
 toziciā vsyng castyng season nowe comynge in
 ouer curious place, hath made this climate vt-
 ynkehozmetec terly desolate of herbage, oꝝ hathe
 mes in telling brought this climate to cleue dis-
 his tale. shherbageing: why (¶ he) wilt thou
 not surceasse to deale w me, in thy
 termes, as thou dooest with ὅ sim-
 ple innocentes of ὅ comen people.

¶ The kynge was muche offended and
 displeased with the ouer exquisite maner of
 tellyng his tale, with the whiche maner cu-
 rious filed termes ὅ rhetoziciās vsen to sette
 out their peinted sheathe emonge the vner-
 pecte oꝝ ignoraunte multitude of the people.
 But the same to dooe before a kynge was an
 abusyng of the princes patience. In stede of
 these wordes, χιονοβόλος ἡ ἄρα, the snoweca-
 sting season, he might haue saied, the wynter
 season. And these wooꝝdes, λειποβοτανεύει
 ποίησε, that, is hath brought this climate to
 cleue disshherbageing, smellen all of the ynke-
 hozne, and may scacely bee wel licenced vnto
 a poete, & muche lesse to an ozatour.

A clime is a
 regiō oꝝ coſte
 of a countree.

15. Vnto Thrasillus a Cynique askynge
 of

of him, in the waye of a rewarde a grote oz six pence: þis no rewarde for a kyng to geue, q̃ he. The Cynique eftſons replyng, well, then geue me a talente: Nay (q̃ he) that is no ineete rewarde for a Cynique to receiue. So on both sydes he defeated and diſappointed the ymportunittee oz ſauynesse of the crauer that would not be answered, whom he demed not worthe to haue any good dooen hym.

Howe Antigonus defeated a Cynike philosopher asking a rewarde of him.

Of þ valour of a drachme and a talente it is noted as fore in the ſecond of Aristippus and. xlii. leafe.

When he sent his ſoonne Demetrius with a great nauie & with a greate puiſſaunce of ſoldyers for to deliuer the Grekes, and to ſette them free from all yokes of homage oz forren ſubiecciō: he ſaied, that glorie and renoune was like a beaken enkindleed oz ſette on fyer from grece, as from a mountain with an high toppe to extend & ſpred lighte ouer all þ whole vniuerſall worlde. Pricking forthwarde þ young manne with deſire of glorie to make hym dooe the parte of a valiaunte knight

16.

Howe Antigonus exhorted his ſoone Demetrius, when he ſent hym forth with an armie to deliuer Grece.

ANTIGONVS.

knight, forasmuche as by so dooyng & brute of that same his high praise and commendacion was not to be hidden or pended within & limites & pzeintes of grece, but rather to renne abrode thzoughout all costes and parties of the worlde, by reason of the greate fame and name that Grece had euerywhere allreadie.

Where it is afore noted & Antigonus had two sonnes and named the one by his brothers name Demetrius, and the other by his fathers name Philippe, Plutarchus saith that such was the fame and brute that went of hym. Albeit saith Plutarchus in the life of this Demetrius many chronicles haue left in wrytynge, that this Demetrius was not the sonne of Antigonus, but his brothers sonnes sonne. For & father of Demetrius beeyng deceased, and his mother beeyng married vnto Antigonus, Demetrius beeyng a veraye young infante, was beleued to bee the sonne of Antigonus, & muche the moze, because that Philippe beeyng twoo or thre peares younger of age then Demetrius dyed, and Demetrius was by Antigonus made his heire appartaunte to succede hym in his crowne and emper.

17. The poete Antagoras he found on a tyme in his tente sethynge a counge, and buisilie stierynge & panne w his owne handes: & standynge eue herd at his polle behynd hym, he saied: dooest thou suppose o Antagoras that Homere, when he wrote the actes of Agamennon, * did sethe coungres

The famili-
are iestynge be-
twene & kyng
Antigonus &
the poete An-
tagoras.

congres, as thou doest nowe: To this saied Antagoras again: And thou sir kyng, dooest thou suppose y Agamemnon in the time of dooyng those noble actes, made suche curious serchyng as y dooest, if any bodye in the hoste sodde any councres? The kyng tooke pacientely and in the good parte to bee pated home lestte for lestte, euen as though the mater had been betwene twoo familiare platefeers equall of degree, oz feloes like.

* Agamemnon the kyng of Mycena, and of all the Argiues, the soonne of Atreus, and the brother of Menelaus kyng of Lacedaemon, (for whose wife Helene, all the kynges of Grece made warre against Troie.) And Agamemnon was the hedde & chief kyng. of theim all. But at his returne fro Troie he was slain by his owne wife Clytemnestra, by y helpe of Aegypus who kepte hir by adulterie, because he had (as Clytemnestra supposed) slain Iphigenia his doughter and hirs in sacrifice vnto Diana at the porte of Aulis, when y Grekes should take their biage towardes Troie.

Antigonus had on a season in his 18 dreamyng, seen Mithridates reppng golden corne, and therefore laied awayte to haue thesame Mithridates by the backe, and to despeche hym out of the waye. And when he had

E ii opened

ANTIGONVS.

The feithful-
nesse of De-
metrius to-
warde Mi-
thridates his
frend sayng
his othe vp-
right, and not
breakyng the
commaunde-
mente of An-
tigonus.

opened this mater vnto his sonne
Demetrius, he bound thesame by an
oth to make no woordes at all of
it. Wherefoze Demetrius takyng Mi-
thridates in compaignie with hym
went walkyng vp and down on y
sea banke, and with y nether ende
of his speare wrote in y sande, as
foloeth, *Mithridates auoide the countree.*
Mithridates *wel perceiuyng what y
mater ment, fledde into Pontus, and
ther reigned as kyng al y daies of
his life after. ¶ But this historie, for-
as muche as it is no apophthegme, (for an
apophthegme consisteth in woordes spoken)
seemeth to haue been put in by some other
bodye. ¶ Then by Plutarchus who compiled
the treatise of apophthegmes. Albeest woordes
after suche sorte and for suche purpose writen
maye haue the force, strength & place of woordes
with the tounge and voice pronounced.

* Of this Mithridates kyng of Pontus, it is written that he
was a man of a mightie greate stature, stronge of bodye, of a
noble courage, of excellent witte and policie, and of incredible
memoire. For where he was kyng of twoo and twentie naci-
ons, it is certain that vnto euerie of thesame generally he made
lawes, and kepte courtes, and ministred iustice in their owne
tongues, and that durynge the tyme of his reigne whiche con-
tinued by the space of sixe and fiftie yeares, he neuer neded the
helpes

helpe of any interpreter betwene hym and any of the nations beeyng vnder his obeisaunce and subiection, but would talke with all and singulare persones of the saied nations in their owne languages. He kept warre against the Romaines many yerres. At last he was discouraied by Lucius Scylla, & vnterly ouercomed by Pompeius Magnus. And at last beeyng besieged in a certain castle by his owne soonne, he toke poison to destroye hymselfe, but when he sawe þ it would not worke vpon hym (for he had by the continuance of long and many yerres, accustomed hymselfe to take euerie daye preseruatiues and ymmediatly vpon the preseruatiues to take poison purposely, that if any suche chaunce fell it might not hurte hym) he called one of his trustie seruauntes to see hym, and where as the feloe beeyng with the veraye sight of his maister dismayed, failled in herte, nor had the power to execute that dedde Mithridates called hym backe again, and helped his hande to the ministerie of cuttyng his owne throte.

When the frendes of Antigonus 19. aduised hym, that in case he shuld wyne and take the citee of Athenes he should fese and warde thesame with strong fortresses and sure garisons, to thende that it might no more fall to rebellion, and that he should with mooste earnest cure & diligence kepe it, as the foundamente, the staye or y leaning poste of all Grece: he aunswered that he had euer more been of this mynde,

Athenes the foundamente of all Grece, & y onely poste to leane to.

nota.
The mooste sure garrison of a royalme, is þ beneuolence of the

E iii that

ANTIGONVS.

subiectes to-
wardes their
prince.

that he beleued none to bee a moze
sure fortres or gariso of a royalme
then y beneuolence & hertie loue of
y subiectes towardes their prince.

20.

What Anti-
gonus saied
when it was
shewed hym
that all the o-
ther kynges
of Grece had
conspired his
exterminacio.

The same *Antigonus* whē he heard
reported that all the other kynges
of Grece had cōspired his destruc-
ciō, woundzeous presumptuously
aūswered, that he would with one
stone & with one thoughte make
theim all to take their heles and
to renne euery manne his waye,
euē as one should spryng a whole
flight of byrdes peckyng vp cor-
ne newly sown. & but neuerthelesse in
this battaill was *Antigonus* slain, and *Demet-
rius* vanquished and putte to flight, & all their
kyngdome spoyled, and parted emōg *Antiochus*
Seleucus, & the other princes that made warre
against theim, as testifieth *Plutarchus* in the
life of the saied *Demetrius*.

21.

When *Antigonus* had camped in
the browes or edges of felles and
chiefes, and in places all breuen &
full of pittes, arisyng & hangyng
in heigthe muche aboue the plain
champion

champion ground, Pyrrhus after pitching his tentes about Naplia, sent on the nexte morowe by an haralde of armes to bidde hym come down into y^e plain, and there to assaye and trye what he could dooe in battaill. But Antigonus made aunswer, that his maner of battreyng stood not a whitte more in the furniture of harnesse and ordeinaunce, then in the oportunitiee of tymes when to fight, & that for Pyrrhus, (in case y^e same wer werye of his life) there wer wayes many enough open or readie to dispeche and ridde hym out of the worlde. This was at the siege of Argos a noble citee in Achaia. For Pyrrhus and Antigonus came thither bothe at one tyme, & bothe in mynde and purpose to wyne the citee. But y^e Argives ledyng to either of theim ambascadours, and praisyng them to holde these handes, & to absteyne from dooyng iniurie to a fozen citee which neither of theim bothe had any right or title vnto, Antigonus promised to departe and gaue vnto the Argives in hostage therof his soonne Alcyonens. But Pyrrhus, wheras he promised to dooe thesame, yet did it not, but by night entred the citee vnawares and vnknowyng to the Argives yll he was euen in the middes of their high strete. Then wer the Argives faine to desire Antigonus to come with aide & rescue and so he did. And there and then was Pyrrhus slain.

Antigonus beeyng asked the question, whiche of all the capitaines

E iiii

of

ANTIGONVS.

*Pyrrhus
was kyng of
the Epirotes
(a nation be-
twene Mace-
donie & Illy-
ricum, which
Illyricum is
nowe called
Slauonie,)
much praised

of his tyme he iudged to surmo-
unt al others in worthinesse, Ma-
rie, *Pyrrhus (q he again) if he
might liue to bee an olde manne.

He gaue not a determinate sentence &
Pyrrhus was allreadie the veraye best, but
that he was like to bee the principall best in
deede, if age & contynuaunce of tyme might
acquire & experience and perfecte knowlage
of thynges.

of all wyrters for a gentle and a courteous kyng, wittie, pol-
like, quicke in his buisynesse, auenturous & hardie, & of such a
fiercing nature, & (as Plutarchus in his life testifieth) neither
haupng gottē any victorie or cōqueste, nor yet weyng venquy-
shed or ouercomed, he could quiete hymself to bee in reste and
peace. And Plutarchus in the life bothe of Anniball, and also
of Titus Quintius Flaminius telleth, & when Scipio among
many other thynges required Annibal to shewe hym euē as he
thought in his mynde, whō he repated of al that euer had been
or wer then alieue to bee the moſte woorthie & moſte noble cap-
taine of an armie, Marie (q Anniball) Alexander & greate Je-
ſſeme to bee chief & principall, & nexte vnto hym Pyrrhus, & my-
self the thirde. And of theſame Pyrrhus he ſaied at an other
tyme, & if he had had the ſeaſe to hold and kepe an emper, al-
well as he could achue and wyne it, he had had no couſyn. Al
this was dooen when Pyrrhus would haue taken the citee of
Argos, as is ſaied in the annotacion of the apophthegme nexte
afoze gooyng.

23.

The tendre-
nesse of Anti-
gon? towar-

Theſame Antigonus ſleepng one
of his ſoldyours, beeing in all be-
halſes, or, at all aſſaies ſtoute and
valiaunt

valiaunt and forward oꝝ prest to
 entreprize al maner hasardes oꝝ a-
 uētures, to bee not veraye well at
 ease in his bodye, demaūded what
 was y^e mater y^e he looked so pale &
 wanne of colour. Whē the partie
 had confessed vnto hym a priue
 disease lyyng within his bodye,
Antigonus commaunded his physi-
 cians, that if it might possibly by
 any meanes bee dooe, thei should
 geue hym medicines y^e might cure
 hym. But the soldyer beeyng now
 clene ridde of his maladie, begone
 to weare ciuill willyng, slacke, and
 lothe to fight, and with lesse fore-
 wardnesse to putte hymself in any
 perilles oꝝ daungiers. The kyng
 greatly meruaillyng there at,
 asked of hym, what was the cause
 of his mynde so chaunged. Then
 saied the soldiour: foꝝ sooth sir, euē
 you and no man els hath been the
 cause. Foꝝ when I liued in conty-
 nuall

des his soule
 dyours if thei
 wer sicke.

ANTIGONVS.

Felicitee maketh mēne timorous and false herted.

nuall angyshe and peine, I had no greate feare of my life beeyng in suche case, but now, sēs by your meanes my life is become moze deere vnto me, I am muche moze charie, that it maye not be lost.

24.

Antigonus the first vnto a certain

This *Antigonus* was the firste kyng of that name, & there was besides hym another *Antigonus* the second kyng of *Macedonia*.

Such psones as for emptie or for glorie dooen invade forenc citees cannot saue the lawes of iustice vpright.

Sophiste offreyng hym a booke conteynyng a traicte of iustice, saied: certes thou art an vnwise manne whiche, where thou seest me with all ordeinaunce of warre werkynge and dooyng myschief to the citees of foreners, yet neuerthelesse wilt nedes talke to me of iustice.

This meanynge was, that suche psones as either for the enlargynge of their dominion, or els for to purchase glorie and renoume dooen make warre vpon aliene citees, or forencountries, cannot saue the lawes of iustice vpright.

25.

Antigonus the first, when he had

With what wordes *Antigonus* gaue a talent vnto

often tymes suffreed *Bias* ymportunately, troubleynge hym with beggynge this and that: at last beeyng ouercoined

ouercomed with werynesse therof, sirs (¶ he) deliuer vnto Bias a tale, thoughe it bee perforce and agaynst my stomake. ¶ Signifying that Bias had not with his good herte and wille obtained that benefite, but rather had forceably and by violence extorted thesame with ymportune and endelesse crauyng.

Bias, of whose ymportune crauyng he coulde not bee ridde.

Antigonus, when he hearde in the derke night season certain of hys souldyours wyshing al y mischief possible vnto the kynge that had brought them into that euil pece of way & into that moyre not possible to wade throughe, or to geate out of, he came to them that were most encumbred, & when he had dispeched them out of the moyre (the parties not knoweyng who had succoured and holpen them so wel to passe throughe it: Now (¶ he) curse Antigonus by whose faulte ye haue fallen into this encumbreaunce, but wyshe wel to thesame

and

The exceeding humanitee & molke noble herte of Antigonus, in auengyng euill wordes spoke by him.

ANTIGONVS.

and praie for hym, that he hathe
nowe recovered you againe, and
brought you out of this goulfe or
quaue moyre. With this sole auenge-
ment was the right noble herte of this kyng
contented and satisfied.

27.

The same *Antigonus* when the
grekes wer besieged in a litle prea-
tie pyle or castle, and the same gre-
kes vpon the affiaunce and bolde-
nesse of the place (because it was a ves-
saye strong holde of so small a thyng) setting
their enemye at naught, made mu-
che and great iestyng at the defor-
mitie and blemishes of *Antigonus*,
and made many mockes and sko-
nes, nowe at his dwarfyshe lowe
stature, and nowe at his noose as
flatte as a cake bryused or beate to
his face: I am glad yet (for he) and
truste to haue some good chaunce &
fortune by it, nowe y I haue * *Sis-
lenus* in mine armie. And after y he
had w lacke of vitailles brought
those

Antigonus
lowe of sta-
ture & hauing
a flatte nose.

What *Anti-
gonus* saied
whē the Gre-
kes whom he
besieged in a
castle iested &
railed at him
ouer the wal-
les.

those choppeloges oꝝ greate prat-
leers as lowe as dogge to þ bowe,
(as the manier is to dooe with su-
che persones as are taken priso-
ners in warre, that is to wete, such
as may doo good seruice in warre
to be appointed, soꝝted, and placed
vnder one baner oꝝ another emong
the oꝝdynarie souldyours, and the
residue to bee offreed to sale by an
open crve) he saied that he woulde
not dooe so with theim neither, sa-
uyng foꝝ that it was expedient foꝝ
theim to haue some maister to coꝝ-
recte & punyſhe theim whiche had
suche naughty toungeſ. This
ſaiping I ſuppoſe to bee all one with þ which
Plutarchus maketh mencion of, ſaiping
that it is otherwiſe tolde of Seneca.

Howe manne
taken priso-
ners in bat-
tail wet vſed
in olde tyme.

The humani-
tee of Antig-
nus and leni-
tee towarde
his enemies.

* Silenus was the fosterfather of Bacchus, whom foꝝ his
monſtreous myſhape, and foꝝ his fond toyes, Jupiter, Apollo,
Mars, Bacchus, Mercurie and Vulcan, and the vniuerſall
campaigrie of the poeticall Goddes vſed foꝝ their ſcoole (ſuch
as our princes and noble menne haue nowe of dayes) to make
theim ſpoite and paſſetyme to laugh at. Foꝝ it was an etuill
diſfigured app the bodie, croumpe ſhouldered, ſhorte necked,
ſnatnoſed, with a ſparowes mouth, full of vngracious pran-
kes of laughter, cladde in a ſcoles cote, neuer without his belle
and

ANTIGONVS.

and his cockes combe, and his instrumente wheron to plafe toodle loodle bagpipe, muche after the facion of fooles (suche as are exhibited in Mozyce daunces, and suche as are peynted in many papers oz clothes with wyde mouthes euer laughyng with their Jille, and haunyng fooles hoodes on their hedde w long asses eares.) By the paterne and likenesse of this Silenus, wer deuised and made in olde tyme to sette in the galaries and chaumbres of noble mēne, litle monstreous & cluythe myshapen Images, so wrought that thei might bee take one piece frō an other, & that thei had leaues to fold and to open. These Images beeyng shut cloce represented nothyng but y likenesse of a fonde and an euill fauoured myshapen bodye made like a foole, blowyng on a bagpipe, oz a shalme, oz on some other fashioned pipe, but thesame beeyng vnfolded & spred abroad shewed some high mysticall mater, and some excellente piere of werke full of maiestee, mooste contrarie to that it shewed to bee at the first vieu when it was shutte. Vnto this, sorte of Images dooeth Alcibiades in the werke of Plato entitled, y banquette, compare and liken Socrates, because thesame was a muche other maner manne if one sawe hym througely, & toke vieu of his mynde and herte within, then at the first blushe in apparance of bodye he semed to bee, (as who lusteth to reade maye see moze at large in the prouerbe Silent Alcibiadis, in y chiliades of Erasmus.) And to thesame alluded Antigonus signifyng, that although he wer of personage, of feature, and in shape not mooste comely, noz all of the best made, yet in good qualitees of the mynde, in feactes of policie, in Marcyall proweesse, in knowlage of gouernyng a royalme, and in all sembles able princely vertues, he gaue place to none other of his progenitours the hynges that had been tofoze hym. Yet Plutarchus saietly in the life of Demetrius, that thesame Demetrius was a veraye tall manne of personage and stature, and yet not althyng so talle as his father.

28. The same Antigonus when he had
taken vp in his hande an instru-
mente

mente wryten in greate letters of Antigon⁹ iea-
 texte hande: yea marie (q he) these sted at þ ym-
 lettres are big enough to see euen pedimente of
 for a blynde mannes yies. i. Je- his own yies.

stying at the bleamy she & ympedimēte of his
 owne yies. For he had no more but one yie
 to see withall. But those same woozdes an
 other bodie should not haue spoken without
 teoperdie and perill of his best toynte, which
 thing euen so proued & came in vze by * The
 occritus þ Thian, of whom in another place
 and tyme shalbee mencioned.

* Antigonus
 beeyng a sin-
 gulare good
 mā of warre
 in his young
 lustie yeares,
 whē Philip-
 pus þ father

of Alexander, laie in siege of Perinthus (a noble citee of Thra-
 cia in the coste of Propontis now called Peraclea) had the one
 of his yies striken cleue out with the Motte of a quarrel out of
 a crossebowe. And many persones appochoyng vnto hym, and
 addresyng to plucke out the quarrell, Antigonus would not
 suffer theim, but leat it sticke still, neither did he plucke it out,
 or departe asyde or cease fightyng, vntill he had discomfited
 his enemies within the walles of the citee, and putte theim to
 flight.

† The historie of Theocritus þ Thian, dooeth Erasmus write
 in the sixth booke of þ apophthegmes, as foloweth: when Theo-
 critus had been attached, and should be brought afore þ kyng
 Antigonus, and the persones, whiche led hym by the armes,
 bidde hym to bee of good chere, for that he should escape & bee
 as well as euer he had been, at the first houre of his comynge
 vnto the kynges yies. Rafe (q Theocritus) now ye putte me
 cleue out of all hope of my life to bee saued. Feuyng a sore by-
 tynge, or bloudie woozde towarde the kyng, tha the had but
 one yie and not yies. The kyng no sooner heard of the feloes
 iestynge, but he comaunded the same streight wayes to bee han-
 ged on the galoes.

Kyng

ANTIGONVS.

29.

What Antigonus said
when he heard
of his sonne
Alcyoneus
was slain in
battail.

King Antigonus, when word was brought vnto hym, that his sonne Alcyoneus was slain fighting in the felde: stood hangyng downe his hedde a preatie space musyng or studyng wth himself in his mynde, and within a whyle he brake out into these woordes: O my sonne Alcioneus thou haste chaunged lyfe for death, not so soone as of ryght thou shouldest haue dooen, which hast so vndiscretely assailed thine enemies & auentured vpon them, not hauyng regarde neither of thyn owne lyfe, nor of my ofte warnynges to beware. He thought his owne sonne not woorthie to bee mourned or sorowed for, whiche had through his owne foly myscarryed, and had been the procurer of his owne castyng awaye. This is told of the reporte of Plutarchus.

Antigonus thought hym not woorthie to bee mourned for, that had bee cast a way through his own foly.

30.

The same Antigonus seeyng his sonne Demetrius somewhat feerly or roughly, and after a straunge sorte of lordelinesse, vsyng or handling

dleyng his subiectes ouer whiche
he had Emper & dominion, saied:
Soonne art thou ignoraunt that
our state of reigntyng, or beeyng
kynge, is a seruitude faced or set
out with dignitee and woozshyp:

Nothing might possibly bee spokē with
more high witte or prudence. For as well is
the prince cōstreigned to serue the cōmoditee
of the people, as the people to serue the turne
of the prince, sayng that the prince doeth it
with a prerogatiue of dignitee, that thyng
excepted, in veraye deede it is a mutuall ser-
uitude of the one partie to the other. For
the prince bothe nyght and daye perpetually ca-
reth for the safegarde, tranquillitee, defense, cō-
moditees, wealth, and auaucement of his sub-
iectes, neuer satisfied ne pleased with his owne
felicitie, excepte it be al wel with his people too.

Reigne of em-
per, sayng
for the digni-
tee is a mutus
all seruitude.

A prince per-
petually ca-
reth for the
welth of his
subiectes.

¶ Nowe to the entente that we may after
a sorte make soome lykely matche of
Roomains with the Grekes, we
shal to Alexander sette Julius
Cesar, to Philippe we shal
sette Augustus, and to
Antigonus we shall
turne Pompeius
of Roome.

¶

THE

THE SAIYNGES OF AUGVSTVS CAESAR.

Octavius Augustus Cesar was the sonne of octavius by Julius Cescars sisters doughter, whiche Julius Cesar the first perpetuall Emperour of Rome, had before his death made a wyl by which he adopted, that is to saie, freely chose the saied Augustus to bee his sonne and heire, and executour, and successour. Augustus then being a younge manne absent from Rome a scholare or studente in Apollonia (a goodly citee of Macedonie. vii. myles fro the sea into the lande ward, at the first inhabited by Corinthians, purposely sente thither to inhabite when it was deserte) afterwarde then Augustus being come to Roome, and sette in possession of suche gooddes as the saied Julius had lefte vnto hym, and having purchased the favour and benivolence of the citicens, by reason of distributynge certain legacies of Julius vnto the people he ioyned hym selfe in societee with Marcus Antonius, and Marcus Lepidus. And these thre divided al the whole emper of Roome betwene them to hold by stronge hande, as it had been by a iuste and right title of enheritaunce due vnto them. In processe Augustus and Antonius (not withstanding al bondes of societee, leagasse, & allyaunce) felle out, and warred either against the other. Antonius at length was driven into Egypte, where he was receiued into the citee of Alexandria, and aided by Cleopatra the Queene there, (who loued hym). And there did he goze himself through the bealy with a sweorde. And Augustus tooke Cleopatra, and all his richesse and Jewelles, and woonne the citee. &c.

When



When Rhymerales kynge
of þe Thracians (who had
amonge other kynges
moore forsaken Antonius;
and taken the parte of

Rhymiraes
kyng of the
Thracians, for
ooke Anto-
nius, & tooke
þe parte of Au-
gust' Caesar.

Augustus) did at a certain banquette
beraye arrogantly or with many
highe bragging wordes make
greate vaunte of his desertes to-
wardes Caesar, and without ende
entwytting thesame wth takyng his
parte in warre, made muche tittle
tattle no^r would in nowyse lynne
pratnyng therof: Caesar makynge as
though he marked not the repro-
chefull chattyng of the saied Rhy-
miraes, dranke to one other of the
kynge, and saied: The treason I
loue well, but the traitours I doo
not comende. *2* Signifyng, no than-
kes at all to bee due vnto suche persones as
haue dooen a manne a good turne by com-
mittynge treason on their owne partie. For
though the pleasure, that thei shewen bee for
the tyme acceptable, yet are the parties selves

What Augustus
Caesar saied when
Rhymiraes
made vaunte
of his deser-
tes towardes
hym.

No thanke at
all is due to
theim þe dooe
an other body
a pleasure, by
committynge
treason on
their owne
behalf.

ff ii

reputed

AUGVSTVS CAESAR.

nota { reputed for naughty feloos, and breakers of league and feithfull promyses afore made to another.

2. When y inhabitauntes of Alexandria (the hedde citee of all Egypte) af-

The clemencie of Augustus towards the Alexandrines when he had woone & take their citee.

For what causes Augustus freely pardoned y citee of Alexandria.

Arius a philosopher of Alexandria, to whom Augustus for his learning shewed much honour and

ter their citee entreed and take by force of armes, thought to haue none other grace, but vtter exterminacion by fyre and bloudshed, Augustus gotte him vp into an high place, takyng with hym euen by y hande one Arius a philosophier of the same citee bozne, and saied vn- to the people, that he did freely per- don the citee: first for the greatnes and goodlinesse of the citee selfe: secondarily, for the respecte of Alexander the great that was the first founder, edifier, and builder of it: and finally for to dooe his frende Arius a pleasure. ¶ It was a pointe of mercifulnesse not many tymes seen or heard of, not to riefle or spoyle a citee whiche had moſte stubbernely and obstinately rebelled, but no lesse praiſe deserued that same his greates

greate ciuillitee, that the thanke of such a benefite as this was, he tooke not to hymselfe, but gaue one, yea and the principall parte of the same vnto the citee selfe, another porcion he attributed vnto Alexander, whose memoriall he knewe to bee of mooste high acceptacion among y^e Alexandrines, the thirde piece he putte ouer to Arius a burgoise of the same citee, with so high a title cominendyng & setting forth his frende vnto his owne countremen,

friendship and familiaritee. And (as Plutarchus in y^e life of Marcus Antonius writeth) euen at this tyme besides this high winte of honoure shewed towards Arius, he did at the inter-

cession of the same pardon many particular persones whiche had tooen hym muche displeasure, and had deserued not onely his displeasure but also all extremitie.

When it was complained vnto 3. Augustus y^e one Erotes the solliciter of Egypte had bought a quaille which in fightyng would beate as many as came, & at no hande could bee beatē o^r putte to y^e wurse, and the same quail beeyng roasted, to haue eaten vp euery morsell: he commaunded the feloe to bee brought afore hym, and the cause well discussed, y^e immediately vpon the parties confessyng of y^e cause, he com-

maunded

AUGVSTVS CAESAR.

Crotus y Col-
liciter of E-
gypte putteto
death by Au-
gustus for ea-
tyng of a
quaille.

maunded ysame to bee hanged by
on y toppe of a maste of a shippe.
Judgeyng hym vnwoorthie to liue,
who for so small a delite of his onely throte,
or dentie mouth, had not spared a byrde,
whiche in fightyng might many a long
daye & to many a persone haue shewed plea-
sure and solace, and the whiche furthermore
by a certain gladde signe of good lucke to
ensue betokened vnto Caesar perpetuall suc-
sesse and prospering in his warres.

4. In the countree of Sicile in the
stede or place of Theodore he made
Arius capitain or lieuetenaunt. And
when a certain persone putte by
vnto Caesar a supplicacio or bille of
complainte, in whiche wer writen
these woordes, The pield pated Theo-
dore of Tharsus was a briber and a theefe,
what semeth you? The bille perused,
Augustus subscribed nothyng but
this onely, Me semeth.

Tharsus the
chief citie in
Sicilia, wher
saincte Paule
was bozne.

5. Vnto Athenodorus a philosophier
by y pretexte or excuse of olde age
makyng instaunte requeste that
he

Athenodorus
a philosophi-
er in y tyme

he might haue licence to departe home again into his countree, Augustus graūted his desire. But whē Athenodorus had takē his leaue and all of the emperour, beeyng in mynde and wille to leaue with the same some monumēte or token of remembreance meete & sempyng for a philosophier, this he saied more thē euer he had dooen tofore Sir emperour, at what tyme thou shalt bee angreed, neither saie, ne dooe thou any thyng, befoze that þu shalt haue rekened vp by rewele one after other in thy mynde the names of the. xxiiii. lettres of the greke alphebete. Thē Cæsar frēdly takyng the philosophers hande in his, saied: yet a whyle longer haue I nede of thy coumpaignie & p̄sence about me. And so kept hym there with hym still euen a full yere more, allegyng for his purpose, that same the p̄ouerbe of the

of Augustus. There was also an other Athenodorus a philosophier of Athenes of whō Plutarchus both in the life of Alexander and also of Phocion maketh mencion. And the thirde, a werker of Imagerie in metal a Rhodian born, of whom is mentioned in the xxxiii. and in þ. xxxvi. boke of Plinye.

What counsaill Athenodorus a philosopher gaue vnto Augustus against þe furious heat of sodain angre.

AUGUSTVS CAESAR.

Of feithfull
silence the re-
wardes are
daungerlesse.

To kepe in
angre that it
broke not out
into woordes
is a poinde of
safetie.

An holsome
lesson geuyng
deseructh at y
handes of a
prince an high
recompense

6.

Alexander at
y age of. xxii
yeres haupng
woonne al-
moſte all the
worlde, dou-
bted what he
ſhuld haue to
dooe all y re-
ſidue of his
life.

the Grekes. Of feithfull ſilence, the re-
wardes are daungerleſſe. ¶ Either al-
lowyng the philoſophiers ſentēce, for that in
deede to reſſeſſe and kepe in ones angre that
it breaketh not out into woordes, wer a
thyng ſure and ſafe from all perill of after
clappes: oz els meanyng, that it ſhould haue
been a good turne to the philoſophier, if he
had ſpoken no ſuche woorde at the later ende
beeyng in purpoſe and readynesse to departe
his way. Albeett, ſuche an holsome and eſpe-
ciall good leſſon deſerued to haue ſome roy-
all rewarde and recompense.

When he had heard ſaie, that
Alexander beeyng twoo and thirtie
yeres of age, after haupng paſſed
ouer not a fewe regions oz coun-
trees of the worlde, had putte a
greate doubte what he might ha-
ue to dooe all y reſidue of his life
to come, Augustus meruailled muche
if Alexāder had not iudged it a gre-
ater acte oz werke well to gouerne
an empier gotten, then to haue ac-
quired oz purchaced a large and
ample dicion. ¶ Of good right did he
reproue

THE II. BOOKE.

229.

reproue the vnsatisfiable ambition of Alexander, whiche had estented none other office belonging to a kyng, but to enlarge the precincts of limites of his dominion, whereas it is a greate dele bothe a more goodly thyng and also more harde, with right and iuste lawes, and with honest or goodly maners to beautifie a royaume that to a manne is fallē then wth dynte of sweorde to adde kyngdome to kyngdome.

How Augustus reproued the vnsatisfiable ambition of Alexander.

It is bothe more goodlye and also more harde wth good lawes & maners to adorne a kyngdome, then by warre to adde royaume to royaume.

7.

August⁹ Caesar made a lawe, that there should bee no adulterers, or if any such were found, that they should be punished And it was called, Lex Iulia,

Augustus had enacted and published a lawe concerning adulterers after what fourine of processe persons Detected of this crime should bee iudged, and what kynde of punishment thesame should haue, if they wer couinced or found guilty. Afterward, in a rage or furie of wrath, he flew on a young manne accused of hauyng to dooe with Iulia the doughter of Augustus, and all to punleed thesame with his handes. But when the young manne had cryed out in this manner, O sir emperour, ye haue made
and

AUGUSTVS CAESAR.

Of feithfull
silence the re-
wardes are
daungerlesse.

To kepe in
angre that it
bryke not out
into woordes
is a point of
safetie.

An hollesome
lesson geuyng
deseruetly at y^e
handes of a
prince an high
recompense

6.

Alexander at
y^e age of. xxxiiij
yeres haung
woonne al-
moſte all the
worlde, dou-
bted what he
ſhuld haue to
dooe all y^e re-
ſidue of his
life.

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THE II. BOOKE.

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How Augustus reproued
h^{is} vnfaciable
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Alexander.

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and

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August^{us} Cae-
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wer found, h^{is}
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it was called,
Lex Iulia,

AVGVSTVS CAESAR.

Augustus wh
his owne ha
des beate a
young māne
detected of ha
yrng to dooe
wh Italia his
doughter.

and set forth alawe of this mater
it repented the emperour so soze of
his dooyng, that he refused to ta-
ke oꝝ eate his supper that daye.

The offense euen of it self was hainous
and besides that, trespaced in the emperours
owne doughter. What pzince in suche a case
could tempze his dolour & angre :

August⁹ soze
repented & he
had in his fu-
rie dooen con-
trarie to the
lawe, whiche
hym self had
made.

in suche a case could abyde the long processe
of the lawes and of iudgementes : yet this
so greate a pzince tooke suche displeasure
with hymselfe, & he punyshed his owne per-
sone, because he had not in all poyntes been
obediente vnto the lawe, whiche hymself had
geuen vnto others.

8.

What Augu-
rus wysshed
vnto Caius,
his doughters
soonne, when
he sente hym
into Armenia
en warrefare
against the
Parthians.

At what tyme he sent Caius his
doughters soonne into the countree
of Armenia * with an armie against
the Parthians, he wished of the god-
des, & there might goo with hym,
the hertie beneuolence of mēne
whiche Pompeius had, & auenturus
courage & that was in Alexander, &
the * happie fortune & hymself had.

What was in euery of the said thzee per-
sones seuerally the chief and highest poynte
thesame

thesame did Augustus wishe to bee in one manne alone. But as for this thyng, truely it proceeded of a singulare humblenesse, that beeing a manne in wicte, in knowlage, and in pollicie excelleng, he ascribed his owne noble actes vnto fortune. And would not take them vpon hymself.

* Armenia, a royallme in Asia, lpyng betwene the twoo greates mountaynes, Taurus and Tancasus, and stretcheth on length from þ countree of Cappadocia vnto þ sea called Mare Caspiu.

¶ Of Pompeius it is wryten, that neuer had any other persone of the Romaines the propense fauour and beneuolence of all the people, either sooner begonne in his young dayes, or in his prosperitee on all behalves more assured and strong orsels when good fortune failled hym, more costauente in long contynuyng. And iuste causes there wer (saith Plutarchus in his life) moo then one, wherefore the people did beare suche hertie loue towardes hym, his chaste liuyng, his expertenesse in feates Marciall, his eloquence of tounge to persuaide any mater, his substanciall and true dealyng, and his sobrenesse or humilitie to bee communed withall. He neuer desired or asked any thyng of any persone, but with an heauie moode as one lothe to aske, he neuer did any thyng at the requeste of another but with a gladde chere, as one prest & readie to dooe all persones good. And of his good giftes or graces, one was to geue nothyng after a disdaignefull or statelly sorte, an other, to receiue nothyng but as though it had been a large and high benefite, wer it in deede neuer so slender. Euen of his childehood he had a countenaunce or looke of no small grace to allure and wyne the hertes and fauour of the people, &c.

¶ Of thest omake, courage & hardynesse of Alexander, besides the testimonie of Plutarchus, of Quintus Curtius, & of other historiographers, sufficiente declaracio maye bee taken by his leoperdyng to ride the vnbroken horse Bucephalus (of whiche in the .xl. apophthegme of Alexander it is afore mentioned) and
by

AUGVSTVS CAESAR.

by auenturyng ouer the floodde of Granicus, wherof reade in the fifth apophthegme of Alexander. Neither was ther any so high, so harde, or so daungerous an entrepryse, that Alexander would feare to attempte and to auenture. At the age of .xvi. yerres he sette vpon the Medarians, and the same discoumfeited and vanquished. He sought the waye to the temple of Ammon through wilderness, where bothe he and all his compaignie should haue been lost, had it not fortunied hym to bee brought into his waye again, and to bee counduicted or guided by a sight of crows. In pursuyng Darius he rode .iiii. L. myles in tenne dayes vpon one horse. At the toun of Gordium (the principall toun of all Phrygia) wheras there was in the temple of Jupiter a wayne with thonges, wythen and wounde with so diffuse a knotte, that noman could vndooe it, and a prophecie dependyng of the same, that whosoever could vndoee þ knotte should achieue and obtēin the Emper of the whole vniuersall woylde. Alexander perceiuyng the knotte to bee ouer bulsie to bee vndoen with his hādes, neglected al religion and superstitious feare, and with his sweorde chopped me it quyte in sondre at a stroke. These thynges & many others mo did Alexander whereby is euident what stomake and courage he was of, * As touchyng the felicitie and good fortune of Augustus, Cornelius Nepos in the life of Pomponius Atticus saith in this manner. So high and greate prosperitee folowed Augustus Caesar, that fortune leaft nothyng vngeuen to hym, that euer she had at any tyme afore conferred or purchased to any liuyng creature, and that was possible for a citezen of Rومة to haue. Whiche he addeth, because Augustus was no kynge. For at that daye it was not leefull for a citezen of Rومة to bee a kyng, and it was high treason if any manne attempted to bee a kyng.

2. He saied that he would leaue behynd hym vnto þ Romaines suche a successour in the Emper, as neuer

uer consulted or tooke deliberaciō
twys of one mater. *¶* Denyng by
Tiberius. *¶* A manne of a veraie readie witte
and of greate policie.

The readie
witte and po-
licie of Ti-
berius.

On a tyme whē his mynde was
to pacifie certain young gentlemē
of high dignitee, and thei tooke no
regarde vnto his woordes, but
persisted in their querele & noyse
makyng: heare me, ye youg mēne
(*¶* Augustus) to whom beeyng but
a young manne, olde folkes haue
geuen eare. *¶* For Augustus beeyng
scacely come to mannes state was putte to
haue dooynge in the commonweale, & was
of right high autoritee. With this onely sai-
yng he appeaced þ parties that wer at strife
neither did he minisre any ferther punyshe-
mente to thesame, for þ troubleous rumour
and noyse by thein arcised and stiered vp.

The autorite
of Augustus,
cuē of a youg
manne.

The clemēcie
of Augustus.

When the people of Athenes se-
med to had trespaced against hym
in a certain matier, he wrote vnto
thē frō þ citee of Aegina in this ma-
ner. I suppose not it to bee to you

What Augu-
stus wrote to
the Atheniens
hauyng tres-
paced against
hym.

vns

AVGVSTVS CAESAR.

vnknownen that I am angry with you. And in deede I purpose not to lye here at Aegina all this wynter to come? Neither did he any thyng els speake or dooe vnto the saied Atheniens, rekenyng sufficiente to manace and threaten them, onlesse they would cease so to abuse hym.

12.

Whē one of the accusers of Euclides takyng his libertee and pleasure to tell his tale at large, and to speake euen his bealpe full, at the last had gon so ferre, that he spake muchewhat these wooꝝdes folowynge: If all these thynges seime not to your grace high and greate matters, cōmaunde hym to rendze vnto me the seuenth volume of Thucydides: Cæsar beeyng highly displeased w̄ those wooꝝdes cōmaunded ȳ saied accuser to be had to warde. But as soone as he heard that the same partie was alone remaining aliue of the of spyng of Brasidas, he

The clemēcie
of Augustus.

he bidde y same come to hym, and after a moderate or gentle correption leat hym goo at his libertee.

* Brasidas a stoute and valiaunte Capitain of the Lacedemonians, slain in battail in defendyng the Grekes whiche inhabited Thracia. For at his first setting forth towarde battail, he wrote vnto the officers of Lacedemon, that either he would putte of for euer all the euill that was in battail, or els he would dye for it. And whē word of his death was brought by ambassadours, purposely sent therfore to his mother Archileonide, at the first woorde that euer she spake, she demaunded whether Brasidas had dyed with honour or not. And whē the Thracians praised his manhood, and saied that the citee of Lacedemon had not his feloe least in it, yes yes (q the woman again, full little dooe ye knowe, what maner feloes the Lacedemonians are. In deede (q she) Brasidas was a right good man of his handes, but yet the citee of Lacedemon hath many better mēnes bodyes then Brasidas was. For the respecte & memorie of this noble and valiaunte capitain, Augustus perdoned the vnmeasurable accusar of Euclides.

Unto Piso substancyally buyl = 13. *not*
 dyng an hous euen from the foun- What Augu-
 dacion vnto the vttermost raftre- stus saied vn-
 yng and reiryng of the roofe, And to Piso buil-
 gustus saied: O Piso, thou puttest me dyng a sub-
 in good cumforte, and makest my stāciall hous,
 herte glad, in that thou so makest
 thy buyldinges, as though Rome
 must euer endure and contynue to
 the

AVGVSTVS CAESAR.

Augustus en-
terpried the
doorniges of
menne to the
better parte &
not to the
worste.

nota.

the worldes ende. & he was not offe-
ded with the ouer curious furniture of ede-
fying: but y some other prince woulde haue
suspected & mistrusted to meane some spiecc
* of tyranny, Augustus turned vnto a glad
begynnyng and prophecie of the Emper of
Roome longe to endure. Thus ferre hathe
Plutarchus in his treactise of apophtheg-
mes. & The apophthegmes folowynge are for
the moste parte taken of Macrobtus, and out of
Suetonius.

* After the expulsion and final extermination of kynges out of
the citee of Roome, if any manne either had any high or large
manshon place, or attempted any sumptuous or ample build-
dyng, he incurred suspicion of tyrannie, and of takynge a kyn-
ges croone and power vpon hym: in so muche, that Valerius
Publicola a noble manne of Roome, & one of the chief dooers
in expulsynge Tarquinius the proude the laste kyng of Roome
because he had a faire hous and high, and nere vnto the kyn-
ges palaice, was not free of that suspicion, but to declare hym
selfe, was fain to pul down his hous sticke and stone euen to y
plain grounde. The same thyng purchaced vnto Pompeius al-
so and diuers others muche enuie, and suspicion of vsurpyng
a kynges power, whiche to dooe in Roome at those daies was
the moke high and ranke treason that could bee.

14

The tragedie
of Augustus
called Ajax.

Augustus had writen a tragedie
entitleed Ajax, and y same tragedie
afterwarde (because it myslyked
hym) he wyped out with a spouge.
So, whē one Lucius a writer of tras-
gedies demaunded, what is Ajax
did

did: by my feith (¶ Augustus woun-
drous merely again) he hath rene
hymself throught with a spounge.

Augustus his
Ajax ranne
hymselfe thro-
rowe wpth a
spounge.

¶ Alludying to the argumente or mater of
the entrelude, in the whiche it is contained, ¶
¶ Ajax, as soone as he wpst what thinges he
had bothe saied and dooen in the tyme of his
madnesse, ranne or sounke downe vpon the
poincte of his owne sweorde, & kylled himself.
¶ Laomedon, and was the moſte valiaunte and moſte woozthie
knight of all the Gekes, next after Achilles. But when Achil-
les was ſlain, Ajax requered to haue his harnesse and weapen,
as a manne moſte apte and mete to haue the wearyng and vſe
of it. Ulyſſes alſo made ſuite for theſame, and by helpe of his
eloquente tounge preuailed againſt Ajax, and had the ſaid har-
neſſe deliuered vnto hym by the iudges. For anger wherof
Ajax felle madde, and in his madnesſe went among an hearde
of catalle and ſlew a greate noubre of theim, weenyng to
hym that he had ſlain Ulyſſes and his coupaigrie. Afterwarde
becyng come to hymſelfe again, whē he conſidered his folpes,
he killed hymſelfe ſynkyng downe on the poincte of his owne
ſweorde.

¶ This Ajax
was ſonne
of Telamō &
of Helione ſ
doughter of

To a certain perſone preſenting is.

vnto him a ſupplicatiō fearefully,
nowe puttyng forth his hand, and
nowe pullynge it backe again, he
ſaied: what: doeſt thou thynke thy

What Augu-
ſt' ſaid to one
fearefully put-
tyng vpa ſup-
plication vnto
to hym.

ſelfe to geue a penie to an Elephante
¶ For litle boyes vſed to holde foozth and
to geue litle pieces of copne to an Elephante

which

A V G V S T V S C A E S A R.

whiche pieces of copie the same Elephante,
(not without the woundreping of the behol-
ders) will in suche wyse snatche vp quickly
with his longe snoute, that he wyll not hurt
the childe's hande. In the same wyse doo wee

It was gre-
uous to Au-
gust^{us} that he
was feared.

see children putte their hande into the pa-
nyng mouthes of beares, not about our feare.
It was to this moste good prince a mater of
grief, that he was feared.

16.

Howe Augu-
stus auorded
one Pacini-
us askeinge a
rewarde of
hym beeyng
not disposed
to geue.

When one Pacinnius Taurus asked
a rewarde of hym, allegiying to be
spred abroad by the comē voice of
the people, that no smal summe of
moneie had been geuen to hym by
the emperour: well (of Caesar) yet be
not thou of mynde to beleue it.

By a pleasaunte woorde of teste dooing
hym to weete that he would none geue hym
The other partie looked to haue it come to
passe, that Cesar woulde saue his honestee,
lest that, (in case it should come to light and
bee openly knowen the sated bzuite and com-
munication of y^e people to bee nothyng true)
he should bee had in derisiō. But Augustus
shewed hym another remedie, whiche was,
that he should suffre the people to talke their
pleasure, and to saie what they would, so that
they

thet perswaded not to hym the thynge that were false.

An other persone beeyng dismis-
sed and putte from y^e capitainship
of a compaignie of horsemen, was
not afeard fo^r al that to require of
Augustus a greate fee too, by this co-
lour, allegeing himself not to aske
suche waiges o^r pension fo^r any
lucte o^r gaines, but (saieyth he) to y^e
ende that I maye appere to haue
obteined suche rewarde o^r recom-
pense by your graces iudgement,
and so maye bee verayly beleued,
not to haue been put from myne
office against my wil, but willyng-
ly to haue resigned & geuen it vp:
well (*¶ Augustus*) saie thou to euery
bodye that thou haste receiued it,
and I will not saie naye. *¶* If no-
thynge els moued the crauer, but onely the
feare of shame & reproche, a way was shewed
by whiche he might aswell saue his honestee
among the people, as if he had in deepe recei-
ued the money, that he asked.

17.


Howe *Augustus*
avoided a
feloe askynge
a pensioⁿ whē
he was putte
from the ca-
pitainship of
a compaignie
of horsemen.

AUGUSTVS CAESAR,

18. A certain young manne named Herennius beeyng with many vices corrupted, the emperour had commaunded to auoid his campe and armie. And when the partie beeyng discharged of his roome, did with falling on his knees, and wth most lamentable blubbering o^r weping in this maner beseeche the emperour not so to putte hym awaye: Alas sir, with what face shal I retourne into my countree: and what shall I saie vnto my father: Marie (q^{ue} Augustus) saie, that I haue losse thy fauour. ¶ Because the young manne was ashamed to confesse that hymselfe had encurred the disfaueur of Cesar, Cesar permitted hym to turne the tale in and out, and late the wyte o^r blame on hymselfe the sated Augustus.

19. A certain souldy^{er} of his ha-
 uing been striken with a stone in
 a viage on warrefare, and beeyng
 thereby with a notable scarre of y^e
 wounde

Howe Augustus
 did putte
 to Silence a
 Souldy^{er} of
 name Asura:

wounde in his foreheade disfigured because he bare the open marke of an honest wounde, boasted and craved beyond all measure of þe great actes þe he had dooen. The presumptuous vaunting of this souldyer Augustus thus chastised after a gentle sorte: well sir, (for he) yet beware þe ye looke backe no more in your rennyng awaye.  Halfe notifying that it might full well bee, that the wounde, whiche he glozied and bragged of so highly, he caught not in fightyng manfully, but in slepyng cowardely.

by glozinge
of his actes &
woundes re-
ceived in bat-
tall.

One Galba hauyng a bodye mis-
shapen with a great bunche which
bossyng out made him crookebacked
(in so much that there went a
comen sayng on hym, the witte of
Galba to be lodged in an euil dwel-
lyng place) where this Galba plea-
dyng a cause before Augustus euery
other whyle saied these wordes,
emend & streighten me Cesar, if ye
G iii shall

AUGUSTVS CAESAR.

The feate &
emery answer
of Augustus
vnto Galba.

Shall see in me any thing woorthie
to bee reprehended or disallowed:
Naye Galba (saied Augustus) I maye
tell y^e what is amysse, but streigh-
ten the I can not. ¶ A thyng is saied
in latin corrigi, & in englyshe to bee emēded
or streightened, y^e is reproued or disallowed
and also that of crooked is made streight.

21.

Whē a greate many persones
arraigned at ones at the pursuite &
accusacion of Seuerus Cassius wer dis-
patched and ridde in iudgemente
euery one of theim, and the carpen-
ter with whom Augustus had coue-
naunted and bargained, for edifi-
ying a courte hous where to sitte
in iustice, delaied hym a long time
with cōtynuall lookyng and loo-
kyng when that werke should bee
fynished: full gladly would I (of
Cæsar,) that Cassius had accused my
courte*house too. ¶ He found a ma-
ter of testyng in a vocable of double signifi-
cation. For bothe a piece of werke is saied in
latin,

August^{us} wy-
shed y^e Cassi-
us Seuerus
had accused
his courte
hous that he
had putte to
makyng, for
then it should
haue been eid
& dispatched
as all those
wer whom y^e
saied Cassius
accused.

latin, *absolui*, & in englyshe, to bee despatched
or ridde, that is finyshed and brought to a
perfecte ende, & also a persone that in amater
of iustice or lawe is quytte and deliuered.
Bothe a maister carpenter riddeth his werke
and also a iudge riddeth a persone aunswere-
ryng befoze hym to the lawe at the barre.

* The latin woorde, *Forum*, in one significacion is a courts
hous, or a place where to sitte in iustice, suche as is Westmyn-
ster halle, or the Sterre chamber, or Guilde halle. And wee
reade of thre suche courtelhouses or Guilde halles in Roome,
one that was called, *forum latiū*, or *forum Romanū*, whiche
the aunciente Romans vsed at the begynnyng: the seconde
that was called *forum Caesaris dictatoris*, whiche Iulius
Caesar builded, and had there standyng his image in harnesse
like a Capitain and a knight of puissance: and the thyrde Au-
gustus crected within the temple of Mars, that was called,
Vltor, Mars the auenger.

In olde tyme greate was the
obseruaūce of sepulchres: and that
porcion of mennes groundes whi-
che was especially appoynted for
their monumentes or graues, was

not broken with any ploughe.
Wherupon when one Vectius bee-
pyng w this poynte of religion no
thyng afeard, had eared vp his fa-
thers graue, Augustus made a plea-

In olde tyme
the religio or
obseruance
of sepulchres
was greate.

What Augu-
stus saied, whe
one Vectius
broke vp his
owne fathers
grave with a
ploughe.

G iiii saunt

saunte ieste of it, saiyng: yea marie
 this is euen in veraye deede to
 harroe and visite ones fathers mo
 nument. ¶ Yet ones again he dalped w
 a worde of double significaciō. ffor the latin
 verbe, colere, in one significaciō is to honour
 or to wurship, and in an other significacion
 it is to tille or to housbande, as grounde or
 any other sembleable thying is housbanded.
 ¶ Whiche I translate to harroe or to visite,
 as we saie that Chyiste harroed helle, and vis
 ted hell when he descended downe to helle ymme
 diatly after his passiō, and pouerged, scoured, or
 clenched the same of suche colles as hym pleased.
 And visityng is in englyshe a kynde of shewyng
 honour, as wee viset sicke folkes & prisioners
 to dooe theim honour and coumforte. It had
 been a double amphibologie, & at lest wyse
 for the latin. if in stede of, monumente, he had
 saied, memorzall, as I thynke Augustus did
 saie in deede. ffor vnto vs high & holy is the
 memorzall of those, whō beeyng out of this
 life departed, wee honour, & (as y memorzall
 of all saintes and of all folkes departed in the
 true feith of Chyiste.) And the monumentes of
 persones deceassed wee call their memorzals
 by imitacion of the grekes, & who callen the
 same μνημεία, or, μνημάτια.

crueltee was come to the eares of Augustus, how y^e the said Herode thad commaunded to bee murthered & slain all y^e young babes in Jewrie as many as wer not aboue y^e age of twoo yerres, & how that among y^e moo Herode his owne soonne also had gon to y^e potte as well as the best: yea (q^d Augustus) it is muche better to bee Herode his hog, then his soonne. ¶ Herode was a Jewe. And the Jewes of a greate conscience & of a reuolue dooe absteyn frō eatyng of all maner swynes fleashe. So y^e Herode would kill no swyne.

It is better to bee the hog of Herode (saied August^{us}) then his soonne.

¶ It is, I thynke, to no Christian manne vnknewen the mooste detestable slaughter of infantes whiche Herode caused to bee slain rounde aboute all the precinctes of Bethleem for the hatred of Iesus, and vpon the querele, that he had been mocked by the wyse menne that were called, Magi, as appeareth in the secounde chapitour of the Gospell of Matthewe. And that the Jewes should cate no swynes fleashe, was prescribed vnto theim in the lawe of Moses by God hymselfe, in the .xi. Chapter of Leviticus, and in the .xiii. of Deuteronomium. Where are forbydden all vncleane meates. And vncleane are accounted as many kyndes of beastes, as dooe not both diuide the hoof into twoo clawes, and also chewe the cudde.

Augustus after the takyng and 24. entreyng y^e citee of Alexandria, had graun=

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Of Arius
of pharynge
of Alexandria
it is noted a
foze in the. ii.
apophthegme
of Augustus.

Softrat⁹ an
Alexandrine a
mane of spe-
ciall good vt-
treance, but
beddply ta-
kyng on hym
to be an Aca-
demique.

Of philoso-
phiers Aca-
demiques is a
foze noted in
the saynges
of Plato.

Why Augu-
stus woulde
not at y^e firste
perdone So-
stratus emög
other of y^e A-
lexandrines at
the intercessi-
on of Arius.

gratüed life to many persones for
Arius y^e philosophers sake: yet one
Softratus (a manne in deede of a be-
raye readie tounge and especiall
good vttreance, but yet of suche
forte, that he incurred the indigna-
cion of Caesar, for that vndiscretely
or harebrainlike he would nedes
in any wyse bee reputed and take
for an Academique,) he would not
heare, ne receiue to grace. But the
saied Softratus, in raggued apparrell
as one y^e had no ioye of the worlde
and with his hoze white bearde
hangyng down of a greate lēgth,
begoonne to folowe Arius at the
heelles whethersoever y^e same went
haupng euer in his mouthe this
litle verse of greke,

σοφοὶ σοφούς σώζετε, ἅπ' ᾧσι σοφοί.

Wise menne, if in deede thet wise bee,
Can saue wise menne, and make theim free.

By this craftie meanes he constreigned
Caesar in maner parforce to geue hym per-
done. ¶ Albeit Caesar pardoned hym (saith

Plutarchus

Plutarchus in the life of Antonius, more forto
belyuer Arius from enuie, then Philostratus
from feare. For so dooeth Plutarchus call hym
and not by the name of Sostratus.

When he was now fowertie
yeres olde and vppward, and laie
from Roome in Gallia, it was by
presentemente brought vnto hym
p̄ Lucius Cinna a young gentleman
of noble birth, that is to saie, the
nephewe of Pompeius, wrought treasō
against his persone & went about
to destruie hym. Plain relaciō was
made, where, when and how the
traitours entended to assaill hym.
For thei had purposed and fully
resolved to murdʒe hym, when he
should nexte bee in dooyng sacri-
fice. The enditemente and sentēce
of atteindour of p̄ said Cinna was
sette on werke to bee drawen and
engrossed. But Augustus speakyng
at that presente many wooʒdes to
this and that soundʒie purposes,
p̄ (Concernyng how Cinna should bee vled)

25.

Cinna p̄ nels
fewe of Pō-
petus soughe
to destrui the
persone of
Augustus.

A notable his-
torie, howe
Augustus Cae-
sar made a
perpetuall frēde
of Cinna, who
had secretly
wrought high
treason aga-
inst his per-
sone to destru
hym.

In

AUGVSTVS CAESAR.

The counsaill
of Liwia the
wife of Au-
gustus, geue
to hir hous-
bande.

How Augu-
st^s vled Cin-
na, beeyng
found & pro-
ued an offen-
der in highe
treason aga-
inst his per-
sone.

In cometh Liwia y^e wife of Augustus.
Sir, saith she, dooe ye acco^rdyng
to y^e guyse & vsage of y^e physicians
who at suche tymes as y^e customa-
ble medicines wil not werke, dooe
assaye & proue y^e contraries. With
rigour & sharpe execuciō yet vnto
this daye litle haue ye preuailled,
now an other while practise to bee
mercifull. Cinna beeyng thus found
and proued faultie or culpable is
not of power to dooe a poinctes
woorth of harne to your life, but
to your renoume he maye dooe
much good. Immediately herupō
Augustus cōmaūded Cinna to be sent
for by hymself alone to come and
talke wth hym. As soone as he was
come, the Emperour caused an o-
ther chaire to bee sette for Cinna.
Then spake y^e Emperour & saied:
First and foremost o Cinna this I
require of the, that thou dooe not
interrupt ne bzeake me of tellyng
my

my tale. Thou shalt haue tyme & leasure enough to saie thy mynde at large, when I haue dooen. The after y^e reherfall of diuerse & soon= dyie his benefites towardes Cinna how y^e he had saued his life & pardoned hym beeyng found in y^e cāpe of his enemies: how that he had releassed & graūted vnto hym al his whole patrimonie and inheriaūce, (whiche of right he ought to haue: forfeited and lost) how that ouer and besides this, he had ornated, enhaūced or promoted hym with the dignitee of a p^rebēde in a college of p^restes: After y^e reherfall of all these thyn= ges, he demaūded for what cause Cinna thought hym woorthie to be killed. Cinna beeyng herewith vt= terly dismaied, Augustus in this ma= ner ended his chidyng. Well Cin= na, now this is twyse that I per= done the of thy life, ones afore bee= yng myn open enemye, and now y^e seconde

The benefi= tes of Augu= stus Caesar towardes Cinna.

AVGVSTVS CAESAR.

seconde tyme a werker of priue
treason against me, and gooyng
about to destrui me thy naturall
prince. Fro this daye forthward
leat amitee & frendeship begynne
betwene vs twoo, leat vs striue to
gether, whether I haue moze feith
fully to trust vnto, geuen the thy
life, oꝛ thou bound vnto me foꝛ the
saine. And forthwith he offreed
vnto Cinna the Consulship. & will
ye knowe the ende what foloed: Caesar had
of Cinna from then forth a veraye assured
frende, and when Cinna dyed, was made
and leaft his sole executour & heire. Neither
was Augustus any moze after that daye by
any persone liuyng assaulted w any priue
treason against his persone.

26.

Augustus vsed not to saie
naye, almoste
to any pson
that woulde
desire hym to
any feast or
banquet.

Augustus vsed to saie naye, in ma
ner to no persone that would de
sire hym to any banquette. And so
beeyng on a tyme receiued and en
treated by a certain persone w
a veraye spare supper, and in ma
ner cotidia oꝛ oꝛdynarie fare, whē
he

he should depart from the maker of the feast, he whispred softly in his eare, nothyng but this: I had not thought myself to bee so familiar vnto the. And Some other prince would haue enterprised suche bare puruey, as to be a plain despite & mockage, but Augustus fethermore saued the honestee of the partie that had desired hym to supper, ymputyng it vnto familiaritee, and that in the parties eare, lest the others might thynke niggardship to bee vpbraidid vnto hym, and cast in his teeth. What thyng maie bee more amiable then this courtesie, in so greate a Monarche, as at this date vneth thirtie kyn ges sette to gether wer well hable througely to matche:

What Augustus saied to one who had entretained him at a spare supper.

Augustus an high & mighty prince.

Beeyng about to bye a piece of purple of Tyros makyng, he found faulte that it was ouer darke and sadde of colour. And when the seller saied, lift it vp on high sir, and then looke vp to it: why the (or Caesar) to haue the people of Roome saie that I goo well beseē in myn apparell, must I bee fain to walke on

27.

Tyrosan pde where p beste purple was made.

AUGVSTVS CAESAR.

on^y solares oz loftes of my hous?

28.

Augustus had a biddel veraye obliuius, wheras this sorte of menne ought chiefly emōg all other thyn ges to bee of especiall good memo ries. This biddelle beeyng about to go vnto y^e guilde halle, Demāū ded of the Emperour, whether his pleasure wer to commaund hym with any seruice thither. Marie (q^d Caesar) take wth the our letters of cōmendaciō, for thou knowest noman there. And yet is it y^e proper office & dutie of such biddelles (who wer cal led in latin* *Nomenclatores*) to haue perfecte knowlage and remembreaunce of the names, of the surnames, and of y^e titles of dignities of all persones, to the ende that thei maie helpe the remembreaunce of their maisters in thesame whē neede is. Of whiche propre tee was their name geuen theim too. for thei wer called, *Nomenclatores*, by a woorde compounded of latin & greke mixt together.

What a prea tie quipe Au gustus gaue vnto a biddel of his, beeyng a feloe veraye obliuious.

The propre office & due tie of a biddel

Letters of commendacion, he mened lettres directorie, oz lettres of addresse, that is to saie, lettres that should expressely containe as well the name of euery persone that he had any mas tier vnto, as also the message that should bee dooen oz saied vnto thesame, that the biddell might not faill though he wer of

of hymselfe forgettefull.

*Nomenclator, is a vocable cōpounded of þ latin word, *nomē* and of the greke diction *κλήτωρ* a caller, rehearser, or rekenner. So that *nomēclatores* wer those that we call bidelles. To whom peculiarly appertained to knowe by herte the names, ordres and degrees of all persones. For their office was to call and reken vp at tymes requisite all persones, as senatour, alderman, comencer, Lorde, knight, esquier, gentelman, yeoman, freeman, bondeman, & euery partie accordyng to his state, degree, hauour, office or occupaciō. As for example, in courtes of iustice, persones sued at the lawe, or in solemne feastes, (suche as in olde tyme the consuls, the pretours, and other hedde officers of Roome made vnto the citezens, and suche as now in London and other citees and townes of Englande the Maior make doeth vnto the inhabitantes or þ sergeautes at the lawe when they bee first created) the names of all the guests, whom the feaster muste in the dyner tyme haill, salute, & welcome eche partie by his name & accordyng to his degree. They did also attend on suche persones as stood for the consuleship, the preatourship, the tribuneship or any other of the chief offices at euery chaunge from yere to yere in Roome, and when neede was, shewed the partie that sued for the office, the names of those persones whose fauoure & voice thesame should sue and desire to haue towarde his election and creation. Wherefore Cato is muche praised in the histories, for that he duely obserued and kept þ lawe, whiche lawe did forbiddē that any suche byddelles should awaite on any persone saynge for an office, but would þ euery such suter standyng for any such magistrat, should knowe to salute & cal euery citezen by his name without the helpe of any byddelle to prompe hym. Suche bidelles haue euery crafte in London that knowe euery person of that crafte that thei belonge vnto, and their dwelling places, their degrees, their aūcientee, who bee maisters of þ crafts who haue been wardens, and wardens peeres, who bee bachelers, who bee in þ liuerie, and who be not yet come to it. Suche bidelles haue the vniuersities, whose office is to knowe who

been

AVGVSTVS CAESAR.

been regentes, & who none regeres, to present þ̄ inferiour graduates to their superiours at their circuits gooyng, or at disputationes, at takyng degree of schoole, at obites, at generall processions, or at other actes scholasticall. And to vse & to place every persone accordyng to his degree. his auncientie of standyng, his dignitie, or his office. &c. And these biddelles maye well bee called in latin *nomenclatores*.

29.

Howe Augustus touched one vatinius sembleyng þ̄ he had clene taken of the disease of the gout.

Augustus beeyng yet a young thyng vnder mānes state, touched Vatinius feactely & after a pleasaūte sorte. For this Vatinius beeyng euil coumbreed w̄ a spicce of the goute laboured to appere þ̄ he had clene putte a waye that ympedimente, and made a proude braggue that he could now goo a whole myle at a walke. ¶ meruaill nothyng ther at (¶ Caesar) for the dayes are of a good length more then thei wer.

¶ Signifyng the other partie to bee not one whytte more free from the disease of the gout, then he was, but the dayes to haue weared longer.

30.

After the deceasse of a certain knight of Roome, it came to light & was certainly kno wē the sameto bee

bee so ferre in debte, & the sūme am-
 mouēd to twoo hūdzed thousāde
 crounes & aboue. And this had y^e
 said knight durynge his life tyme
 kept secreete. So, when his good-
 des was pzeised for to bee sold, to
 the ende that y^e creditours might
 bee satisfied & paid of the money
 to bee leuied of y^e sale, Augustus wil-
 led and commaūded the matresse
 or vnderquilt of y^e knightes owne
 bedde chaumbre to bee bought for
 hym. And to his gētleme haupng
 meruail at suche cōmaundement:
 It is a necessarie thyng (as Augu-
 stus) for me (to thende that I maie
 take my naturall slepe in y^e night)
 to haue y^e same matresse on whi-
 che that manne could take reste &
 slepe beeyng endebeded for so great
 a summe of money. And for Augustus
 by reason of his greate cares many a tyme
 oft passed ouer the moste parte of the night
 without so muche as one wynte of slepe.

The bedde of
 a persone tre-
 yng in greates
 debte is an
 vnestefull
 thyng.

The high car-
 res of a good
 pynce.

AUGVSTVS CAESAR.

31.

Cato killed
hymselfe at
Utica that he
might not co-
me a line into
the handes of
Julius Cae-
sar.

He that is con-
tented w the
presente state
of his time, is
a good sub-
iecte & an ho-
nest manne.

On a certain daye it fortun-
ed hym to come into the hous, where
Cato surnamed the Uticensian had en-
habited in his life tyme. And so
when one Strabo, for to flatter Caesar,
spake many soe woordes against
the obstinacie of the said Cato, * in
p he thought better to kille hym-
selfe with his owne handes, the to
agnise and knowlage Julius Caesar
for his conquerour, whatloever
persone (q Augustus) is vnwilling
to haue p present state of a com-
me weale, which is in his dayes cha-
nged or altered, the same is both a
good citezen and membze of a com-
menweale, & also a perfecte good
honeste manne. ¶ With one sole say-
yng, he bothe defended the memorie of Cato
and also spake right well for the safegarde &
cōtynuaunce of hymselfe, puttyng all perso-
nes in feare from that daye forthwarde to
sette their myndes on newe chaunges. For p
presente state was by the woordes of Caesar
called, not onely the same that was at that
daye

daye when Augustus spake these woordes,
 but thesame also that had tofore been in the
 tyme of the conspiracie against Julius Cae-
 sar. For this latine diccion, *præsens*, emong
 the right latine speakers, hath respecte vnto
 three tymes, that is to wete, the tyme past,
 the tyme that now is, and the tyme to come.
 As for example, wee saie in latine of a
 manne that was not contented with suche
 thynges as wer in his dayes, or in his tyme
præsens non erat contentus: we saie also
 in latine, *præsens vita*, this presente life that
 is now in ledyng, and thurdly, of a thyng at
 a more conuientente, apte, or propice tyme to
 bee dooen, wee saie in latine *præsens in tem-*
pore omittatur, bee it omitted or leat alone
 vnto a tyme to serue for it, that is to saie, vn-
 till a propice tyme of oportunitie and occa-
 sion herafter to come.

This latine
 diccion *præs-*
sens, may bee
 referred vnto
 the tyme past,
 the tyme that
 now is, and
 the tyme to
 come.

* Cato the Uticensian, or Cato of Utica, was Cato the elders
 sonnnes sonnnes soonne. This Cato the younger in the ciuile
 battaill betwene Julius Caesar and Pompeius the greate,
 tooke parte with Pompeius. And when Caesar begonne to
 weare strenger and to preuaill, Cato fledde vnto Utica (a toun
 in Aphyca. xxx. myles from the cytee of Carthago) and held
 thesame with a stronge garrison of menne of warre. And whē
 he sawe that Caesar had conquered, & he muste needes bee tas-
 ken, he killed hymself because he would not come alide into the
 handes of Julius Caesar. And because he did this at Utica, he
 was surnamed Uticensis. Cato of Utica, for a distinction frō
 the other Cato his greate graundefather. Reade of this more

AVGVSTVS CAESAR.

in the .xlii. apophthegme of Julius Caesar.

32.

As Augustus
had a greate
delite to ieste
at others, so
would he be
rare patient-
ly take merie
testing again.

Like as Augustus had a greate
delite & phansie to fynde & make
pastyme at others with woozdes
of ieste consistyng within y boun-
des of honestee, so would he wou-
dzefull paciētely take merie bour-
dyng (yea some tymes beeyng w
y largest & ouer plainly) either be-
gonne, oz els reuerfed backe again
vpon hym. A certain young gētle
manne was come out of one oz o-
ther of y pꝛouincies vnto Roome,
in the likenesse of visage so mer-
baillously resemblyng the Empe-
rour, that he made all the people
full and whole to gase on hym. Au-
gustus beeyng herof aduertised, cō-
maunded the said young gentle-
man to bee bzought to his pꝛesēce,
and hauyng well vieued the straū-
ger, he examined oz opposed the sa-
me in this maner: Tell me young
manne, hath your mother neuer
been

been here at Roome: No for south
 Sir, (¶ y other). And perceiuyng
 Augustus to ieste, reuerſed ſcoffe for
 ſcoffe, ſaiyng moze ouer in this
 wyſe: But my father hath many a
 tyme & ofte: ¶ Augustus beeyng plea-
 ſauntely diſpoſed, woulde fain haue laied vn-
 to the young mannes mother ſuſpicion, as
 though he had had his pleaſure on hir: but y
 young manne with a tryce reuerſed that ſuſ-
 picion to the mother of Caesar, ozels to his
 ſuſtur: for the reſembleaſſe of the fauour oz
 viſage did no moze argue oz proue y partie
 to bee the ſoonne of Caesar, then to bee his
 brother, ozels his neffewe, that is to ſaie, his
 ſiſters ſoonne. ¶ For (excepte I bee muche
 deceiued) Crasmus wrote it, *ſororis filium*,
 and not *nepotem*. For *nepos*, is properly the
 ſoonnes ſoonne, oz the daughters ſoonne, & not
 the brothers ſoonne, ne the ſiſters ſoonne, as
 Augustus hymſelf was vnto Julius Caesar,
 not *nepos*, but *ſororis filius*. his ſiſters ſoon-
 ne as afore is ſaied.

Howe Augu-
 ſtus was an-
 ſwered by a
 young gentle-
 mane, whom
 he woulde ha-
 ue brought in
 ſuſpicion to
 bee his ſoone.

In y tyme whyle y Triumvirate 33.
 dured, (¶ Octavius, Lepidus, & Antonius,
 all thre together holdyng the em-
 pier of Roome in their handes as
 H iij lordes

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lordes of the worlde,) Augustus had
written a greate* ragmans rewe,
or bille, to bee sounge on & Pollio in
derision and skorne of hym by na-
me. At thesame tyme, well (of Pollio)
pooze I hold my peace. For it is
not for myn ease, nor it is no ma-
ter of iape, to write ryms or rail-
lyng söges on þ person, in whose
handes it lyeth to write a manne
out of all that euer he hath. **¶** No
tyng the tyrannicall power of Augustus.
And yet was not thesame Augustus any
thyng offended with that franke and plaine
speakyng of Pollio.

What Pol-
lio said to Au-
gustus, who
had writte ry-
mes and rail-
lyng söges on
hym by name.

¶ The Triumvirate here mencioned was when three per-
sones beeyng together confederated as sworn brethren, tooke
into their handes by vsurpacion the whole vniuersall emper
of Roome to bee equally deuided emonge them, & thei to haue
the administration, rewe, gouernance and ordreyng of all
thynges, & the one to maintein the other in all causes. Whiche
begoonne in the tyme of Iulus Caesar, beeyng so coupled
with Pompeius the greate, and Marcus Crassus the riche.
¶ And ended in the tyme of Augustus when thesame fell to
like societee and composition with Marcus Lepidus & Mar-
cus Antonius. Of whiche is somewhat touched before þ first
apophthegme of this Augustus. There wer also in Roome di-
uerse other triumvirates, of whom it wer superfluous in this
presente place to make any mencion.

* There was in Campania a towne called Felcentum, the first
inhabitauntes

inhabitauntes wherof issued from the Atheniens (as Heru-
 us reporteth.) In this toun was first inuented the ioylites of
 mynstrellie and syngyng merie songes and rymes for makyng
 laughter and spozte at marryages, euen like as is now vled
 to syng songes of the Frere and the Nunne, with other sem-
 bleable merie iestes, at weddynges, and other fearynges. And
 these songes or rymes, (because their original begynnyng issued
 out of Fescennium) wer called in Latyn Fescennina carmina,
 or Fescennini rythmi, or Versus. Which I dooe here translate
 (accorpyng to our Englyshe prouerbe) a ragmans rewe, or, a
 bible. For so dooe we call a longe ieste that railleth on any per-
 sone by name, or toucheth a bodys honestee somewhat nere.
 ¶ Because þ name of Pollio is comē to many, I haue thought
 good to admonysh, that this Pollio was called Medius Pol-
 lius, alias Medius Pollio, a familiare frende of Augustus. Of
 which Pollio shalbe spoken moze at large in þ note of the. liij.
 apophthegme of this Augustus.

One Curtius a knight of Roome = 34.
 me, a ruffler and one drouned in all kyndes of ryotte and sensuali-
 tee, whē he supped on a tyme with Augustus, tooke vp a leane byrde of
 the kynd of blacke mackes out of the dishe, & holdyng it in his hāde,
 he demaūded of Cesar, whether he might send it awaye. And when
 Cesar had thus answered, yes, why should ye not? The other without
 any moze bones cast me the byrde because

Curtius a knight of Roome.

AUGUSTVS CAESAR.

34. (because it was so caren leane) out at the
 wyndooze. 2. Quickly takyng an oc-
 casion to playe that merie tope of the am-
 biguitie or duple significacion of the latin
 woozde, mittere, in englyshe, to send. For
 meate is sent from a table vnto mennes frē-
 des in þ waye of a preasent, whiche makyng
 of a dyshe at a feaste was a thyng among þ
 Romaines at all suche seasons ordinarie, a
 thyng (bothe by the significacion of the la-
 tine diction, and also of the englyshe) is sent a
 waye, that is floung awaye. Yet was not
 Caesar offēded w this merie pranke neither.

A thyng much
 vlesed i Roome
 to make dy-
 ners frō their
 tables & sende
 it to their frē-
 des.

The gētleneſſe
 of August^{us} in
 takyng thyn-
 ges dooen for
 mysh.

35.

Augustus of
 his owne mere
 inuolū ſecrete-
 ly paied. xx.
 thousande pou-
 des of debte
 for a Senatour
 of Roome
 whom he lo-
 ued.

Theſame Augustus, beeyng not
 deſired therunto, had of his owne
 mere mocion ſatiſfied and conten-
 ted the debtes of a certain Sena-
 tour whom he had in right good
 fauour, & loued veraye well, and
 had paied down for him out of his
 cofers in readie mony one hundzed
 thouſande crounes. And the ſaid
 Senatour after þ he had knowe-
 lage therof, wrote vnto the Empe-
 rour to geue him thākes nothyng
 els but this; To me not a penie.

In

In the waye of mytth pretending as though he had had a querele to Caesar for that, wheras he had told out readie paymētē to all his creditours, he had geuē to hym for his owne parte not a ferthyng. Suche bou- dyng as this, some other eagre psonē would haue enterpzeted and taken for ingratitude and vnthankefulnesse, but this noble Empe- rour highly reioyced, & the Senatour had so muche confidence and trust in hym, that he durst bee bolde to write vnto hym after suche a familiare sorte.

Licinius, whom Caesar of his late bondeman had made free, vled e- uen of an ordinarie custometo ge- ue vnto his olde maister, whenlo- euer thesame begoonne any newe werkes of buildyng, great sūmes of mony towarde the charges of it. Whiche custome *Licinius* still cō- tinuyng, promised vnto *Augustus* a gainst he shuld entre the ereccion of some new edifice what soeuer it was, one hūdzed thousande crow- nes by a bille of his hande, in whi- che bille, after the sūme of money expessed

Howe a cer- tain Senatour of Roome thanked *Aug- gust* for pay- yng a greate summe of mo- ny to his res- ditours.

August high- ly reioyced, ife- luche as he fa- noured, putte their affiaūce in hym.

36.

Licinius of a bondeservant made free by *August* and enfranchised.

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How Augustus
served Licinius
by a bill
of his hande a
certain summe
of money to-
wardes his
building.

expressed, (whiche was marked & sette out with a capitall lettre of Σ signifying an hundred, and a long stricke aboue Σ hedde of it, in this wyse, Σ) & whiche in wrytyng remain summes of money betokeneth so many thousande pieces of coyne, whether it bee golde or silver, as the expresse letters dooen signifie hundredes or scores. there stood a space vacaunt. Caesar not refusyng suche an occasion, added an other. Σ . vnto the former summe & his late bondeseruaunte now enfranchised had wryten, and so made it twoo hundred thousande, & (in this wyse. $\Sigma\Sigma$.) fillyng vp as trymme as a trencher & space that stood boide, with his owne hand, but forgeyng the lettre as like vnto Σ hande of Licinius as could possibly bee made. Wher vpon he receiued at the daye of paymete double the summe of money that he should haue dooen, Licinius makyng no countenaunce at the mater, he sayng any woorde to it.

But

But whē Caesar not long after, eft-
 sons etreed newe buildynges, his
 olde seruaūte touched hym a litle
 courtesie for þe facte, by makyng &
 geuyng hym an other bille of his
 hande, of suche purporte & tenour
 as foloweth : Souerain I shall
 departe w you towardes the char-
 ges of these your newe buildyn-
 ges, as much as shalbe your pleas-
 sure to appointe me. And did
 not expresse the summe how muche or
 how litle he would conferre vnto hym, that
 it might bee at his pleasure to putte in the
 bille as muche as he would hymselfe, for as-
 muche as he had dubleed the former summe
 at the other tyme.

How Titus
 was serued by
 Augustus for don-
 bleyng the
 summe of his
 bille of free
 gifte made
 vnto hym.

Whē Augustus was in the office 37.

of * Censour, that is to saie, of lord
 Coumptroller, or high Coustable.

A certain knight of Roome was
 by the waye of complainte presen-
 ted vnto hym, that he had decayed
 and wasted his substaunce. But þe
 knyght beeyng brought to his au-

* Censura,
 in Rome was
 an office, that
 we cal þe high
 constableship
 and he þe bare
 the office was
 called Censor,
 high constable,
 or lord

stwere

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comptroller
his office was
to enquire &
exampn of all
psones howe
they demeaned
themselves, &
to puny the
trāsgressours
by his discre-
tiō. We reade
of Censours
that haue de-
posed Sena-
tours from
their estate,
for their mys-
demeanure.
The office cō-
tynued in one
mannes hāde
v. yeres. And
ones in þ yere
there was as
it wer a mou-
tū of all the
knightes and
gētlēmē of
Roome, whi-
choulde passe
through the
viū of þ Cē-
sours. If any
wer found a
persone woo-
the blame, he
was punished

swere, made due prouf that he had
contrarie wyle emended & encrea-
ced his substaunce. And euen in þ
necke of this, it was laied to the
charge of þsame knyght þ he had
disobeied the lawes bidding eche
manne to marrye a wife. But he
made his declaraciō, & brought in
his tryall, þ he was father of three
children of his owne bodye begot-
ten by his lawfull wife. Wherup-
on the said knyght thought not
hymself well, nor held hym conten-
ted for to bee freely quite and dis-
charged of these crymes, but by-
bradyng vnto Cesar his lightnesse
of geuyng credence to reportes
and enformaciōs saied mozeouer
in this manier: Frohenlforth Cesar
when thou makest enquierie of ho-
neste persones, geue it in cōmissiō
to menne of honestee. After a me-
tely plaine sorte pronoucyng, that those wer
no honest feloes, whiche had presented vnto
hym thynges manifestely vnttrue. And by þ
way

waye layng shrewdly to the Emperours at the discre-
 owne charge, in that he made and autozised cion of $\text{p} \text{L} \text{e}$,
 suche surmusers & pickers of quereles to bee four. And if p
 his deputies, or to repesete his persone. And case so requi-
 this large talkyng also Caesar pardoned for red he was de-
 the respecte and in consideration that the posed also fro
 partie was innocente and gyltelesse. the ordie of
 knighthood.

Beeyng in a certain mainour
 place in the countree, he tooke ve-
 raye euill reste in the nightes, by
 reason of an oule, breakyng his
 slepe euery halfe houre with hir
 oughlyng. A launceknicht or a
 souldy our auenturer beeyng well
 skilled in foulyng tooke the pei-
 nes to catche this oulette, & vpo
 hope of some veraye high reward
 brought thesame vnto Augustus,
 who, after gannyng hym thankc,
 commaunded a thousande * pieces
 of money to bee geuen hym in re-
 warde. The other partie (because
 he thought the rewarde ouer small) was not
 afeard, but had the herte to saie
 vnto the Emperour: Naye, yet
 had

33.

Howe a cer-
 tain souldyer
 auenturer ser-
 ued Augustus
 not rewar-
 dyng hym ac-
 cording to
 his expecta-
 cion.

* Nummus,
 in $\text{p} . \text{xxx} . \text{xxxv}$
 and. xxxvi . a-
 pophetegmes
 is taken for
 pieces of gold
 & here it is ta-
 ken for brasse

pens, or elles
pieces of sil-
uer of the va-
lue of a dan-
dipzatte or
l.d.ob.a piece
or thereabout
so that the thousande pieces wer muche about the summe of
twentie nobles sterlynges The frenche enterpretour transla-
tes it five and twentie crounes.

39. One of the olde souldyours of
Rome, when he was sued at the
lawe, and in daungier of condem-
nacion, came vnto the Emperour
Augustus euen as he wente in the
open strete, desirynge hym of his
aide, & to helpe to stand betwene
hym and harne in the courte be-
fore the iudge. Caesar out of hande
appointed to go with the feloe in
his stede one of his chief gētleme
purposely chosen out of his owne
traine, whō he required and char-
ged in þe suiters cause to dooe his
true diligence. At these woordes þe
souldyours cryng out with an open
mouthe, saied: I wys Caesar, when

pe wer in daungier at y battaill of

*Actiu, I did not seke for a deputie

or assigney to fight in my stede, but

I fought for you myne owne han-

des, & euen with the woordes spea-

kyng, discovered the markes of

wooundes receiued in y laied bat-

taill. Caesar shewed a redde paire

of chekes, & went euē in his owne

persone to help hym in his cause,

muchē afeard lest he should seme

not onely proude, but also vn-

thankfull, & towardes suche persones

sa had dooen hym true and feithfull seruice.

* Actium the
peake of the
countree of E-
piurus (p is to
saie) an high
mountain to
the seawarde
suche an one
as saint Mich-
aels moute
in Cornewal)
where Augus-
tus discouers
laied Anton-
ius & Cleo-
patra, & after
tenne houres
fightyng de-
stroyed on the

sea five thousande menne, and tooke al the nauie of Antonius
to the noumbre of thre hundred shippes. Antonius beeyng so
putte to flight, Augustus recovered also his arme that carryed
the comyng of Antonius on the lande to the noumbre of .xviii.
legions of footemen and twoo and twentie thousande horses
men. At this Actium after the vanquyng of Antonius and
Cleopatra, Augustus builded a citee whiche of that same vic-
toirie was call Nicopolis, for νίκος is a victorie, and πόλις,
a citee. In this citee of Nicopolis was there a noble temple
consecrated vnto Apollo. And the citee a free citee, inhabited
with menne of Augustus hys sendyng thither.

He had on a tyme at a supper 40.
taken greate pleasure and delecta

I

ciō

AUGUSTVS CAESAR.

cion of syngyng children brought
purposely to syng afore hym by
one *Tyronius Flaccus*, & brought the
vp in it for & none to geat money
by them, and had geue to thesame
for their rewarde wheate, where-
as his gypse was to geue vnto o-
thers large rewardes of money.
And so when *Caesar* an other daye
at supper required to haue ysame
boyes again to syng befoze hym,

Howe *Tyro-*
nus Flaccus
made answer
vnto *Augustus*
requirynge to
haue his bo-
yes syng be-
foze hym, to
whom he had
geuen in re-
warde afore,
not money
but wheate.

Tyronius thus made an excuse: In
feith (q he) thei are at the mille.

¶ Upbraidynge vnto *Caesar* his gifte of
corne in stede of money. Neither had he any
punishment for the woorde that he had spo-
ken, beeyng not a manne of armes that did
contynuall seruice in y^e Emperours warres,
but a lewde byrnger vp and seller of boyes.

When he returned to Roome
+I. with all poynte and ioylitee from
the victorie gotten at *Actium*, enioyng
a greate multitude meetyng hym
for to welcome hym home, a cer-
tain persone bearyng on his fist a
crowe

crowe haupng been taught to speake these woordes: All haille *Cæsar* Emperour moste victorious: *Augustus* beyng muche delited with this salutacion, bought the crowe, and gaue sixe thousande pieces of golde for hym. The partener of hym had dooen this feacte, because no porcion of y liberall rewarde had come to his snapshare, did *Cæsar* to weete that y selfsame feloe had yet an other crowe too, whiche he beesought of *Cæsar* that y feloe might bee cōpelled to bryng befoze hym. When she was brought, she scūed out plainly suche woordes, as she had lerned, whiche wer these: All haille *Antonius* inoste redoubted conquerour. *Augustus* beeyng nothyng stiered to angre, onely commaunded the rewarde afore geuē to bee equally parted with the feloe that was y p̄motour of y later crowe.

¶ Because he perceiued that his complaints had proceeded of mere malice and enuie.

Augustus gaue a greate sūme of money for a crowe that had learned to speake.

The goodnesse of *Augustus* in complaints or informations presented of malice and enuie.

AVGVSTVS CAESAR.

42.

Augustus
bought di-
uerse birdes
that saluted
hym as thei
wer taught
to speake,

Augustus beeyng sēbleably hail-
led or saluted by a popiniaye, com-
maunded hir to bee bought too.
And meruaillyng at y^e same thyng
in a pye, bought hir vp also. This
craūple would not suffre a certain
pooze souter to bee in reste, vntill
he must take in hande y^e makynge
of a crowe to a likemaner saluta-
cion. Who whē he had clene beg-
gered hymself wth expenses, would
euer now and then thus saie vnto
the birde, when it would not saie
after hym: bothe our labour and
all our cost is lost. Yet in procelle
of tyme at last by reason of conty-
nuall beatyng it in to y^e crowe, he
made y^e same euē by strong hande
that she could soun the salutaciō
so often recited vnto hir. And whē
she had therewith salued *Augustus*
as he passed by, Tushe tushe (or
Cæsar) we haue enough of suche sa-
luters as this at home alreadie:
Anon the crowe recorded also the

other wooꝝdes whiche she had so oftē heard, brought out theim also in this maner, bothe our labour & al our cost is lost. *Casar* laughyng hertely therat, cōmaūded a greate dele moꝛe to be paied foꝛ hir thē he had geue foꝛ any such bird tofoꝛe.

How Augustus bought a crowe that a poore souer had taught to salure hym.

A poore greke poete (to crepe in to y^e fauour of *Augustus Caesar*, vled this facion. Euer when the Empe- 430
rou should come down from his palaice, the poete would exhibite vnto hym some *Epigramme* oꝛ other in his honour & pꝛaise. And when he had ofte times so doen in vaine, and *Augustus* sawe y^e he woulde not leaue, he wꝛote out with his owne hande a well made *Epigramme* of Greke, and sent it to the poete ap-
proching to meete hym, as one en-
tendyng to recompēse verses with
verses. The Greke haupyng re-
ceiued the Emperours *Epigramme*,
read it, and not onely in wooꝝ-

How Augustus serued a poore Greke poete geuyng hym epigrams of Greke and how he was serued of him again.

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Des, but also with countenaunce & with gesture of bodye praised the same, & made muche wounderyng at it. And afterwarde when he had appoched to the littre that Caesar rode in, puttyng down his hāde in to his thredbare pouche nigh penyleffe, he tooke out a grote, oꝝ twoo oꝝ thzee, & putte it in þe hande of Caesar, w̄ these woordes: not accordyngly as your estate requirereth o Augustus, but if I had moze, moze would I geue, Whē all that wer present had takē vp a laughter therat, Caesar called his purses bearer oꝝ coferer, and cōmaunded hym to deliuer vnto the poete an hūdꝛed thousāde pieces of golde. ¶ Niggardship in open presence cast in the nose of the Emperour happed well foꝝ the Grekes parte.

The liberalitie of Augustus towards learned mēne.

44.

Julia the Doughter of Augustus, when she came on a tyme to dooe hir duetie vnto hir father, perceiued

ued his yies to bee offended with
 hir ouer wantō and staryng arate
 though he would nothyng saie to
 it. Wherfore the nexte daie folow-
 yng, hir apparell chaunged into a
 moze sadde sorte, she embraced hir
 father. Then Caesar, who had kept
 in his grefe the daie afoze, was
 not hable likewyse to kepe in his
 ioye and gladnesse, but saied: how
 muche better dooeth this sadde
 sorte of apparell yng become the
 doughter of Augustus. The youg la-
 die had an aulwer readie quicke-
 ly: Forsouth (saieyth she) I haue
 this daye trynned my selfe to
 please the yies of my father, & my
 yesterdaies arape was to please
 my housbande.

Augustus of-
 fended with
 his doughter
 Julia for go-
 yng in ouer
 dissolute a-
 rate.

The readie
 answer of
 Julia to Au-
 gustus for ex-
 cusinge hir
 gorgeous go-
 yng in hir ap-
 parell.

At a certain sight of fightyng
 and tourneyng, Livia the mother
 and Julia the doughter had turned
 the yies of all the peop'le on theim
 twain, by reason y^e their traines

45.

The directo-
 res of y^e train-
 es awaiting
 on Livia the
 mother, & Ju-
 lia y^e doughter

I iiii. wer

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wer so ferre vnlike, the one to the other. About the persone of *Liua* awaited a counpaignie of menne sage and aunciente, *Iulia* came accompanied with a sorte of lustie young rustlers and wyld merchants. *Augustus* therfore by lettres admonished his doughter *Iulia*, to marke what greate difference and oddes there was betwene twoo women of high estate. She wrote to hir father again: well, and these folkes shalbee olde too, when I am. ¶ This aunswer if one dooe interprete it in þ good parte, maye seme feactely and propely made, if to the wurst, without either shame or grace.

Of *Iulia*
reade more in
the. liiii, ap-
pophthegme.

The answer
of *Iulia* vnto
hir father *Augustus* aduer-
tising hir of
hir riotous
counpaignie of
seruautes.

46.

Iulia the
doughter of
Augustus be-
gone to haue
a whyte hedde
somewhat to
the soonest.

The same *Iulia* begonne some-
what with the soonest to haue
whyte heares in hir hedde. And þ
soudain comyng in of *Caesar* vpon
hir, tooke vnawares the women,
that had kebed hir hedde, as thei
wer piekyng vpon hir whyte heares
and

and tooke vpon their clothes di-
 uerse of the heares that thei had
 plucked out of his Doughters
 hedde. This matier Augustus made
 as though he had not knowen.
 And the tyme a preatie whyle pas-
 sed forth with comunicaciō of
 other matiers, at last he brought
 in mencion of olde age. And by
 this occasion he demaunded of Iulia
 whether she had lieffer in processe
 of a fewe yeares to haue an hoze
 whyte hedde, or els to bee altoge-
 ther balde. And whē she had thus
 made answer: forsooth father of y
 two I had rather to haue a whyte
 hedde: Why then (saied he) dooen
 these dampselles all y thei maye
 to make the clene balde befoze thy
 tyme & With this preatie inuencion
 subtilly deuised, he tooke hit tardie with a
 plaine lye.

How Augus-
 tus rebuked
 his Doughter
 Iulia for plac-
 king y whyte
 heares out of
 hir hedde.

To a certain frende of hirs a 47.
 manne of grauitee geuyng hit
 counsaill

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What Iulia
saied to an
auncient saige
manne exhort-
yng hir to
frugalitee of
of hir father.

counsail to frame hirself after the
example of hir fathers soobze
and aunciente maner of liuyng
thesaine Iulia answered pertely
enough again: he dooeth not re-
membze (q Iulia) that he is an Em-
perour, but I dooe remembze that
I am an Imperours doughter.

48.

Augustus setting twoo iesters to
gether for to plaie their merie par-
tes in gesturyng the one after the
other by course, called the one of
theim a daunser and the other a
stopper. Because the one was out of
measure full of his knackes and toyes, & the
other (whiche when he shoulde countrefaict
to dooe after hym, as he had dooen afore coulde
come nothyng nigh to his factions) semed to
dooe nothyng but to make pauses, & stoppe
or lette hym of his daunsyng.

49.

Howe Augu-
stus rejoyced
the Raterle of
the Tarraco-
nians, byn-
gng hym ty-

The inhabitauntes of Tarracō,
for a gladd token of prosperous
fortune, byngyng hym tydynges
that in his altare was sprongen
and growen by a palmetree: ther-
by

by (¶ *Augustus*) full well appeareth howe often ye dooe sacrifice of incense in our honour. ¶ That they would faine haue attributed vnto the goddes as a miracle, he imputed to their negligence, who seldome or neuer did sacrifice of burnyng incense in the altare of *Caesar*.

by nges that a date tree was growen vp in his altare.

* *Tarracoria*, a countree of *Spain* now called *Tragoufie*. *Tarracon*, the chief citie of that countree, where was an altare cōsecrated to *Augustus* *Tarraconenses*, the inhabitants of *Tarracon*.

The same *Augustus* whē the *Galles* had geue hym a golden chaine of an hundred pounde weight, and *Dolobella* prouyng his mynde in spozte, proceded in merie cōmunicacion, till at the last he saied, Sir Emperour I praie you geue me this chaine: Naye, (¶ *Augustus*) I had rather I might geue you a garlande * ciuike, or I will rather geue you a garlande ciuike. ¶

How *Augustus* auoided *Dolobella* askeinge a golden chaine of hym.

After a pleasaunte wittie sorte did he putte backe & vnshamfastnesse of one that craued to haue a rewarde, & yet had neuer been in battaill (where he might deserue a rewarde,) & therfore a garlande ciuike was moze meete for

AUGUSTVS CAESAR.

A garlande ciuile made either of holpe, or els of oken leues.

for hym, whiche was woont to bee made of oken leues, & of holme leues, as the garlande triumphal of golde. Albeit, aswel *castrensis corona*, or otherwyle called *uallaris corona*, the garlande whiche was geuen by the highe Capitayne of the Romayns vnto hym that fyrst had entrepyssed to breake into the campe and tentes of the enemyes & ouer their trenches in the felde; as also *corona muralis*, the garlande murall, whiche was the saied graunde Capitain conferred to suche persone, as at the assaulte of anye towne or fortrese had firste scaled the walles, and braste into the towne or holdes of the enemyes, and *corona naualis* otherwyle called *corona rostrata*, & garland that was geuen to hym that in battaill on the sea had firste boured any thyppes of their enemyes, or elles subdued any pirates,) every one of them ordinarly made of golde. Of whiche matter see Aulus Gellius in the sixth chapitour of the fifth volume. And the garlande ciuile, as a rewarde of more honour then any other, Augustus offreed in spoyle to Dolabella. For Suetonius telleth that thesame Augustus (among the giftes, wherewith menne of armes wer rewarded for any woorthie acte or feacte dooen in warre) vsed of a custome muche sooner to geue golden trappour or bardes for horses, and chaines

The garlande ciuile of more honour than any thing of golde that was geue for rewarde in battaill.

trappour

¶ What so euer thyng els was made of golde ^{and siluer} and siluer, the garlandes vallares, and mu- ^{much sooner} ralles, whiche (as touchyng honour) wer ^{geue rewardes} of golde to ferre aboue y other thynges. Whiche thyng ^{his meene} of excepte one dooe knowe, the merie sayng of armes, then Augustus hath no grace in the worlde. Al- ^{garlandes ciuicke or mural} be it as touchyng the stufte wherof euery ^{y wer made} of the sated garlandes was made, Bellius ^{of leaues} & of leaues. Suctonius dooe square and disagree.

* A garlande ciuicke, was called in latine *ciuica corona*, whiche one citezen haupng been rescued and saued fro killyng in battail made and gaue to another citezen by whom he was so rescued and saued as a testimoniall of his life saued when he should (but for the others aide and helpe haue been slain. And this garlande was of moze honour then any other giste by manhood and prowesse marcyall to bee Acheued, (sayng onely *corona graminea* a garlande of grasse, otherwyle called *corona obsidionalis*, a garlande *obsidionall*, whiche was geue to that persone, who by his aide and rescue had saued y whole vniuersal armie of the Romaines beeyng besieged and besette or on euery syde enuironed with theire enemies.) And yet was there many garlandes geuen in battail of muche moze price & value then either of bothe aforesaid, as maye appere by the wordes of Plinius, whiche I haue thought good here to sette because it maketh to the declaracion and vnderstandyng of this place. The garlande ciuicke (saith Plinius) at y firste was of holme, afterwarde it was moze fansied to haue it made of Oken leues with acornes. There belöged vnto it many edidicöns, and many circumstaunces wer required, he that should haue it muste bee one whiche first of all gettyng vp to the walles of the toun that he fighteth for in his owne countree hath slain whatsoeuer persone was so hardie to entrepryse brykynge in

A V G V S T V S C A E S R A.

in. And one that had more desire to saue the life of one of his owne countreemen and feloes, then to flay his enemye. And how that the same place where the deepe was doone the enemies was like to haue enioyed the same daie. And that the partie so saued confesse the same with his owne mouth, other wyle wylnesses doone nothing auail, & that he wer a citizen of Roome. Other fozenet comyng to succour and aide the Romaines giue not that honour though one saue a kynge. Neither dooeth the same honour passe the common rate in dignitee though the high capitaine bee seemleaby rescued and saued. For the first founders would the highest of all to bee in any þ wer a citizen whatsoeuer he wer. A ciuile garlād once receiued, it was lawfull for hym that had it ones geuen, to weare all daies of life after. If he came to any common plaies or open sightes, it is þ guise even yet still that reuerence bee doone to hym, yea eue of the Senate. He had authoritee to sitte in the seates nexte vnto the Senate. He was exempted and chartreed or priuiledged fro bearyng almaner offices of charge bothe for hymself, and his father and his fathers father.

51.

What Augustus saied of Roome, by hym beautified & fortified.

Nothing to a prince may be more royall, then if he make þ state of his realme better then it was ere it came to his handes.

When he had many diuerse wayes bothe beautified and strengthened or fensed the citee of Roome, & had also for many yerres to come, as muche as in hym laie, made þ same surer and safe from all daungiers, beeyng proude therof not without cause, he would often saie: I found Roome made but of brycke, and I will leaue it of marble. Nothing to a prince maye bee more magnificente or regall, the if the same dooe me-

liozate

Horace & bettre þ state of a diction oꝝ royalmē
descended and come to his possession.

Whē one of his mēne of warre
begged shamefully of him a thing
(what it was,) and he had espyed
besides hym one *Martianus* also co-
myng a pale towarde hym, whō
he mistrusted, & he foꝝ his parte
too would begge hard on hym ere
he would haue a naye, he saied: I
will no moꝝe dooe that þ desirest
(good feloe myne,) thē that thyng
whiche *Martianus* goeth about to
craue on me.

52.

How *Augustus* patre
of twoo ym-
pudente cra-
uers at ones.

It was þ lawe in Roome, that
what persōe had killed his father,
should bee made fast in a sacke,
(and so cast into þ riuer.) And yet was
not this punyshement executed,
but vpon the partie haupng first
cōfessed the case. *Augustus* therefore
to the entente that he would help
saue from the moſte greuous toꝝ-
mente of þ foꝝesaid punyshement
a person

53.

The lawe foꝝ
suche as kils
led their fa-
thers.

a persone arraigned at þe barre for
killing his owne father; that all þe
worlde knewe to bee so in deede,
vled this maner of examynynge &
layng þe matier against hym: In
feith (I thynke for all this) thou
biddest not kill thy father. **¶** Doo-
yng enough to hym for to make hym saie nay
in þe matier. So greute was the fauourable-
nesse of this prince in ministryng the lawe.

The clemencie
and gracious-
nesse of Au-
gustus in mi-
nisteryng the
lawe.

nota

A lawe was made in Rome by Pompeius (and was of
his name called, *Lex Pompeia*) that if any persone wrought
the actuell deede of killing his father or his soenne, either pri-
uely or aperte, the same should bee sewed or fast knitte in a
poke of sackcloth, together with a liue dogg, a cocke, an ad-
der and an ape, and so should bee cast into the sea if there wer
any nigh to the place, or els into the riuer: to the ende that bee-
yng embaked and hampered in the middes of those mortall
creightes, he might euen in his life tyme begynne to lacke the
vse of all the elementes, and that the aier should bee taken a-
waye from hym whyle he wer aliu, and the yearth when he
wer dedde.

54.

Hastyng and
wante of dis-
cretio þe worst
propertees þe
maie bee in a
good Capt-
taine.

He vled comenly to saie, þe there
was nothyng more vnconueni-
ble for a perfect good Capitaine,
then ouer muche hastyng, & vna-
uisednesse, & he had almoste euer
in his mouth this sayng of greke

πεινός

σπεῦδε βραδέως, ἀσφαλὴς γὰρ ἐστὶν ἅμῃ-
 νωρ, ἢ θρα σὺς στρατηλάτης. That is, haſte βραδέως,
 ten fair & ſoftely. For muche bet- make haſte
 ter is the Capitaine that will bee fair & ſoftely
 ſure of his matiers ere he goo a- ty, or ſpede
 bout them, then he that is of cou- the fair and
 rage to ieoperd at all auentures. ſoftely.
 ¶ Of whiche matter I haue ſaid at large
 in my werke of prouerbes, whiche is enti-
 tled Chiltades. ¶ The prouerbe, ſpede the
 fair and ſoftely, 's a leſſon of counſaill whereby
 all perſones, and eſpecialy princes, rulers and
 Capitaines are admoniſhed, in dooing of thyn-
 ges bothe to adhibite or ſhewe the quicke ſpe-
 dyng of actiuitee, & alſo the ſlowneſſe of diligēce
 and circumspection, accordyng to that the ſai-
 yng of Saluſtius: neceſſfull it is firſt to take
 good deliberacion, and as ſoone as þ hatt ones
 conſulted, expediente it is, not to followe the
 tyme of dooing when it cometh.

Primum cō-
 ſulto: ac ubi
 conſulueris,
 maturè opus
 eſt facto.

Unto his wife Liua makynge in: 55.
 ſtaunte requeſte in the behalfe of a
 certain Galle to bee incorporated
 a citezē of Roome, he gaue a plain
 naye, but þ theſame Galle ſhould
 enioye the priueleges & frācheſſes
 of Roome, & (as if he had been a citezen in

Augustus wold
 not graunte
 vnto Liua to
 haue a certain
 Galle incor-
 porated citezē
 of Roome.

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Augustus would not make the honour of the citee of Roome ouer cōmune.

Augustus preferred the dignitee of the cōmune weale before his owne singulare auantage.

56.

Augustus studied to bring vp again in Roome the aunciente fashions decayed.

deede, he graunted hir of his owne inociō vndesired: allegyng that he could bee muche better contented to haue of his owne rentes and cofers abated, thē the honour of the citee of Roome to bee made ouer cōmune. ¶ As one that preferred the dignitee of high estate of the cōmune weale, before his owne singulare auantage.

When he sawe at an oraciō of propoliciō, (& he made vnto the people) a greate maynye in vile apparell (readyng, palliatos, in stede of, pullatos as I suppose verayly the bookes of Suetonius should bee) clad in greate large capes or mantelles, beeyng veraye soze moued therewith & in an high fume, loe (saieth he) these here been our Roomaines, the lordes of the worlde, and woonte in tymes past to goo in aunciente side gounes. ¶ So greatly did he studie and labour to call backe again and to renewe the old aunciente fashions, & it greued his herte to see the olde goyng in apparell, and garments

mentes chaunged.

Unto y^e people makynge greate
complainte of y^e scarcitee of wyne
and also of y^e dearth, he saied, that
by reason of greate aboundaunce
of waters coueighed to renne out
of newe counduictes lately made
by Agrippa his soone in lawe, there
was sufficiente prouision made, y^e
menne neded not to bee in thirste.

In deede Agrippa bestowed all his stu-
die and diligence, from all places that could
bee, to prouide for y^e citee of Roome to haue
aboundaunce of waters. And Augustus on
the other syde, did sharply cal backe the peo-
ple from wyne to water.

Timagines a wyter of histories
had with opē mouth spokē many
blouddie woordes against Caesar,
many flauderous woordes by his
wife, & many naughtie woordes
by all his whole familie. Augustus
sent hym a gētle warnyng to kepe
a better tounge in his hedde, and to
vse it moze sobzely. And where the

Is ii feloe

57.

How Augustus answered the people of Roome complaining of y^e scarcitee and dearth of wyne.

Agrippa made many newe counduictes in Roome for the conueighaunce of water to the citee.

58.

The incorparable clemencie and graciousnesse of Augustus towards one Timagines a wyter of histories and chronicles.

AUGUSTVS CAESAR.

feloe persisted and held on still to make euill repozte, and to speake the wurst, Caesar did nothyng els in þ worlde but forbidde hym his hous. Well, Timagines solemnely afore audience read ouer certain bookes whiche he had witten cōteinyng the actes or chzonicles of Augustus, and when he had perused theim, he cast theim in þ fyre, and burned theim, for hatered of Caesar as one couetyng to suppressse and extinguysh the for euer, the memori- all of thynges frome tyme to tyme dooen by thesame. Yet for all this did not one of þ citezēs of Roome kepe out of his doozes the said Timagines thus openly & stiffely shew yng contynuall enmittee against Caesar. In the hous of Pollio Asinius he contynued till he was a veraye aged manne, and yet did Augustus neuer so muche as geue one foule woorde vnto Pollio, in whose hous
his

Timagines
for hatered of
Augustus burn-
ed þ bookes
whiche he had
witten of his
chzonicle.

his enemy was lodged and entertained, saying y^e one tyme he saied vnto hym onely thus: *ὁ κριὸς τοῦ οἴκου*, y^e is, ye fede in your hous a beaste, or a serpente, (as if he should haue seied, your hous is a denne or caue for a serpente.) And anon where Pollio addressed hym self to make his purgaciō or excuse, Caesar brake his tale, saying: Haye, my frende Pollio, take y^e frui- cion of hym hardely, take the frui- cion of hym. But when Pollio not beyng yet clene out of feare, saied, sir Emperour, if ye so cōmaunde, I will ere I dꝛynke forbidde hym my hous. Why, (of Augustus) thyn- kest thou that I will so dooe, whi- che haue beē the manne that ones made you at one? For this Pollio had afozetyme been angrye and foule out with Timagenes, and had none other cause to surceasse his maugre, but that Caesar beganne to take displeasure with the said Timagenes. So y^e gractousnesse of this pꝛince tooke in good gree the euill wille of bothe the sated parties against hym.

The letter of Augustus towards Pollio Albinus.

Why Augustus beganne to take displeasure wth Timagenes, then beganne Pollio to bee his frende,

AUGVSTVS CAESAR.

59.

The strange
foyle of cruel-
tee, that see-
dus Pollio
bled, in ca-
sting his ser-
uantes (if
they displea-
sed him) alive
vnto liue la-
mpoyes which
he kepte in a
stewe.

It fortunèd Augustus to suppe at
the hous of one * Ate dius Pollio, alias
Vedius Pollio. And one of the bond-
paiges of this Pollio had by chaunce
broken adrynkyng glasse of cryst-
alle stone. Anon was commaūde-
mēte geuen that the paige should
at ones bee had awaye, and cast to
his lampoyes. The lackey ranne
fo: succour & fell down at the feete
of Caesar, myndyng to desire of him
nothyng els in y^e worlde, but that
he might dye some other kynde of
Deathe: then to bee cast alive vnto the liue
lampoyes. Caesar beeyng moued with
the vnquod maner of crueltee, cō-
maūded bothe the boye to bee leat
goo, and also as many cuppes or
other vessell of crystalle as wer in
y^e hous, to bee broken in pieces be-
fore his face eucry one of thein, &
y^e stewe (where the lampoyes wer
kept) to bee filled vp with thesame
in stede of the boye. And as fo: his
frende

frende Pollio he greuously rebuked,
 sayng: why, art thou suche an one
 so lordely, to bidde awaye with thy
 menne in all haste euen from thy
 table, and to be gnawē piece meele
 with a toymēte of a newe sorte ne-
 uer seē afore? If it chaūce a scalde
 cuppe of thyn to bee broken, shall
 the bouelles & guttes of a manne
 bee tozen in pieces for it? Wylte þ
 so highly stand in thyn owne con-
 ceipte, or take vpon the as to com-
 maund any bodye to bee had to
 death or tormentes in suche place
 where Caesar hymself is present?

The sore res-
 buke þ Augustus
 gave vnto
 Pollio for
 his crueltee.

The pietee &
 mercifull co-
 passio of Au-
 gustus towarde
 des menne.

* Of the straunge crueltee of this Medius Pollio, alias Me-
 dius Pollio, Plinius (in the. xlii. chapitour of the nyneh vo-
 lume, treatyng of the nature of Lampreyes) speaketh in this
 maner. Medius Pollio a knight of Rome, and one of the fa-
 miliar frendes of Augustus Caesar, deuised & inuēted in this
 fytte, exammples and wayes how to dooe cruell toymente, ca-
 styng into close pondes and stewes of theim, the liue bodyes of
 bondemen condemned to dye, not as though the wyld beasts
 of the yearth beeyng for suche purpose vnsufficiente, but for
 because in any other kynde he might not stand and looke vpon
 whyle a liue manne wer tozen piece meele in all the membres &
 partes of his bodye at ones. Against thesame Pollio for the
 same crueltee dooeth Seneca also sore inteygh.

AUGUSTVS CAESAR.

60.

Corduba a ci-
tie in Spaine
where Sene-
ca the Philo-
sopher, & the
poete Lucan
wer born.

The clemen-
cie of Augu-
stus towards
Aemilius E-
lianus accus-
sed for spea-
king wordes
against hym.

At a certain sitting in iudge-
mente, where vnto the charge of
one Aemilius Elianus of Corduba emōg
other crymes inoo it was laied e-
uen as one of p̄p̄cipall matiers
against hym, that he was a spea-
ker of euill by Cæsar: Augustus tur-
nyng to p̄ accuser, saied: I would
haue the to bryng me in p̄ouffes
of that, and I shall make Elianus to
knowe that I haue a toug too as
well as he, & I will tell as many
good tales of hym again, I war-
raunt hym. And beeyng contented
with this manacyng, he made no fether en-
quierie at all against thesaid Elianus.

61.

This Tibe-
rius succeeded
Augustus.
How Augu-
stus answer-
ed Tiberius
wꝛathefully
complaining
of p̄sones re-
portyng euill
by hym.

Vnto Tiberius oftētymes by let-
tres wꝛathefully complainyng on
such persones as wer reporters of
euill by Augustus, thesame Augustus
wrote lettres again, p̄ he should
not in p̄ matier bee ouer eagre as
inenne of his age wer woont to be.
For it is enough (of he) if we haue
the

the matier at this poincte, & now
is hable to dooe vs any harine.

He neuer cominended his soon-
nes vnto the people, but with this
excepcion: if thei shall deserue it &
bee found woorthie. **¶** Wpyndyng
willing that honour should bee deferred &
geuen not vnto autorites, but vnto merites
and desertes.

He had banyshed out of courte
Iulia his doughter, and Iulia his
doughters doughter, yea, & after
that Agrippa also, afoze adopted &
made his heire apparaunte, and
afterward (because of his beaste-
ly and fierse or vncwylie facions)
cast of again. At all tymes when-
soever was made any mencion of
these thzee, he would customably
crye out with this verse of Homere.

Αἰὲν ὄφελον ἄγαμός τε μένμ', ἄγονός τε

ἀπολέαθ'.

That is,

Oh, would god, would god, that my
chaunce had been,

To liue single, and dye without childre.

Neither

62.

How Augu-
stus vled to re-
mend his sons
nes to the peo-
ple.

63.

Augustus ban-
nyshed out of
his court Iu-
lia his dought-
ter, and Iulia
his dought-
ters doughter
and Agrippa
for their lewd-
nesse and un-
chastitynesse.

What Augu-
stus would saye
whē any me-
ciō was made
either of Iu-
lia his dought-
ter, or Iulia

AUGUSTVS CAESAR.

his niece, or of Agrippa, and what name he gave the.

August. could better take the death of his children, then their dishonour.

Augustus would not haue his daughter Julia to bee troubled with hym.

64.

Augustus would not haue any thyng made of hym in wrytyng, but after a substantiall sorte, and of the best dooers.

Neither vsed he to call the said three persones by any other name, but three rotten apostemes, or three rennyng sores of his, or els his three cankers. For he could muche more pacientely take the death of his children and kinfolk, then their dishonour. Yea, and ferther, more he prouided by his last wille, that in case any thyng should chaunce vnto Julia his daughter or Julia his niece other wyse then well, neither of them bothe should be buried vnder his tounbe.

He would take veraye greuously that any thyng should be made of hym and sette out in wrytyng, but after a substantiall sorte and by the principall best dooers. And to the iustices he signified his pleasure, that they should not suffre any poynte of vilanie to come vnto his name by meetings and comyng to gether of iesters or of cominen

commen plaiers of entreludes.

¶ In deede in this behalf couzyn to Alexander. And certes meete it is for the autoritee of a prince, euerywhere to bee maintained in his royall estate, without any maner spotte or touche of derogacion.

Afore in the
xxxiii. apph:
the game of A:
lexander.

Another certain Isle lpyng 65.

nigh vnto the Isle of *Capres (into the whiche suche of Cæsars courtiers wer woont to departe for a season, as wer desirous to sedioune and

How Augustus
thus named a
litle Isle lpy:
ng nigh to
the Isle of Ca:
pres.

repose themselves) he commonly vsed to cal in greke, ἀπραγία as if ye should saie in englyshe, the citee of dooelitle. ¶ For the greke woorde ἀπραγία souneth in englyshe, vacacion or restyng from all busynesse.


* Capreae, or *Capri*, is a litle Isle beyond the toun of *Surrentum* in the royaume of Naples, whiche royaume of Naples is in latine called *Campania*.

When he perceiued and feled 66.

his dypng houre to appoche, he enquiered of his familiars, peryng leat into his chasibze to come and see hym, whether it semed to theim, y he had any thyng handesomely

What Augustus
demanded of his fre:
des a litle be:
fore his death.

IULIVS CAESAR.

Somey enough plained his parte in
passing his life.  Denyng of þ trade
and course of this presente life whiche many
writers dooen resemble and compare vnto
playng a parte in an entrelude. And then
pronounced he this greke verse folowynge,
customably vsed to bee sougen at þ last ende
of comedies exhibited and plained to an ende.

δοτε κρέτορ κί πάντες ήμῖν μετὰ χαρᾶς

κτυπήσῃτε. That is.

Clappe handes, in signe of contentacion,
And with good herte, allow this our accion.

THE SAIYNGES OF IULIVS CAESAR.

I.
Sylla a sena-
tour of Rome
and a man of
greate power
who made ci-
uile battail w
Marius, and
banquished, &
afterwarde
weared a cru-
ell tyrannae.



Iulius Caesar, whē he fled
from Sylla, beeyng yet
but euē a striepleyng
vnder mannes state,
came by chaunce into
the handes of pirates beeyng Cilis-
cians. And at the first whē thesame
Pirates had named the summe
whiche thei would require of hym
for his raunsome, he laughed the
theues

theues to scozne, as fooles that knewe not what manier feloe thei had taken prisioner, and promysed of his owne offere to geue them double their asking. So, the tyme gooyng on, wheras he was safely kepte & watched whyle the money was in fetchyng he would charge them to kepe silence, and to make no noyse that myght trouble hym whyle he was slepyng. Unto the same pirates he would euer reade suche oracions and verses as he wrote beeyng there, which his maynges if thei did not in the best manier allow, he would cal thein asses and barbarous fooles, and with laughter woulde threten to hang them one daye on iobettes whiche thying he did in deede too. For beeyng leat goo ymmediatly vpon the byngyng of the money whiche the pirates patysed for his raunsome, menne and shippes

Lilicians, the people of Cilicia, which is a region in Asia & lisse toynng into Syria, a goodly champion countree.

The haile to make of Julius Caesar, beeyng but a young mane.

Caesar hanged vpon the pirates by whom he had been taken prisoner,

gotten

IULIUS CAESAR.

Julius Cae:
sar moſte like
in faſciōs vn:
to Alexander
the greate.

gotten together out of þ̄ countree
of Asia, he caught the selfsaine rob
bers, and hanged theim vp, but
first hedded, þ̄ the seueritee might
not bee vntempreed with mercie.
¶ Dooe ye not here euen at the first chop
see and knowe of olde the nature and faci
ons of Alexander the greate, to whom noo
meane thyng coulde bee enough: ¶ Be
cause the woozdes of Plutarchus in the life of
Julius Cæsar seme to geue no small light to
the vnderstandyng of this present place. I haue
thought it woꝛthie þ̄ woꝛyng to annere thesame
at large. Sylla reweyng the roste, and bearyng
al the stroke in Rome (saieyth Plutarchus) was
in mynde and wille to take awaye from Cæsar
Cornelia the doughter of Cinna the dictatour,
(that is to saie, the lordc greate maister, or the
lordc cōmaunder) Whiche thyng when he could
neither for feare ne for hope, that is to saie, nei
ther by foule meanes, noꝝ by faire meanes byyng
so passe, he stopped his dourie as forfeited to
the chaumbr̄e of the citee. As for the cause of en
mittee betwene Cæsar and Sylla, was the al
lyauce of Marius and Cæsar. For Marius
the elder had to wife Julia the aunte of Cæsar
of whom was boꝛn Marius the younger Cæ
sars couſyn germain (thei twoo beeyng sisters
childꝛen.) When (Sylla settyng and bestowyn
his mynde, care, and studie about other matiers
after the doyng to death and slaughter of many
a persone in the tyme whyle he reigned) Cæsar
sawe hymselfe to bee nothyng at all regarded
of

of hym, yet did not the same **Caesar** spyke, ne spare beyng even a veray chylde of age, to steppe to the people, and to entre suite with theim for the obtaynyng of a roome, dignitee, or promociō in the ordie or college of prestes, whiche dignitee he was put besides and could not obtain, by reason that **Sylla** was not his frende, but against hym in his suite. **Sylla** continually from that tyme forthward deuysyng and cōsultyng how to destroye **Caesar** and to ridde hym out of the waye, where certain persones anouchd to bee contrarie to all reason and conscience to dooe suche a younge boye to death, **Sylla** assemed theim all to bee more then madde, if thei did not in that one boye alone espye many suche as **Marius**. Whē this sayng came to **Caesars** eare, he went for a space about from place to place and late hidden among **the Gabines** (a people in **Italie** not ferre from **Rome**) afterwarde, while he nightely remoued from one lodgyng to another though he were veraye sickely, it chaunced hym to come into the handes of **Sylla** his sodpours then scouryng the countree to take al suche persones as late lurkyng there in any place, and at the hande of **Cornelius** the capitain of the said launceknights he ransomed hymself for two talentes. Upon this, taking his waye to the sea, he tooke passage ouer into **Bithynia** (a regiō of **Asia** **the lesser** buttynge foze right ayenst **Thracia**) vnto **Nicomedes** the kynge there, with whom no lang tyme haupyng made abode, as he wente down from thens, he was taken about **Phar-**
macusa (a litle Isle in the sea of **Salamin** not ferre from the region of **Attica**) by a sorte of pirates, which at that presente season with great shypes of warre, and with whole nauies out of **Numbze** helde and kepte the possession of al the
 seas

IVLIVS CAESAR.

seas about. By whom when at the first were
 demanded of hym twentie talentes for his ran-
 some, he mocked them, for that thei knewe not
 what maner a manner thei had taken, and there-
 fore of hymself he promised to geue them fiftie
 talentes. Then sendyng his folkes abrode some
 to one citee and some to another for speedie leu-
 yng of the saied money, hymself remained pri-
 soner among the moſt vnconſtable Cilicians,
 with one and no moore of his familiare frendes,
 and two ſeruauntes. But as for the saied Cili-
 cians he had in ſo vile reputacion, that as often
 as he was diſpoſed to laie hym down to ſleepe,
 he would ſend one ſtreightly to charge and com-
 maunde them to keepe ſilence & to make no noiſe.
 And makyng demourre there amonges them in
 greate ſufferaunce fourtie daies lackyng twoo
 and vſyng them not as keepers but as ſeruaun-
 tes and garders of his bodie, he would prouoke
 them nowe at gamyng, nowe with prouing
 one another maſterie, otherwhiles wrytyng ver-
 ſes and oracions he would deſire them to ge-
 ue hym the hearpyng of theſame, and if thei did
 not highly eſtyme his doyngeſ, he would plainly
 without any courteſie call them fooles or lau-
 ſtes and barbarous feloes, chetynyng them vnder
 the cloke of laughyng and ſporyng to hang
 them every one on the galoes. In whiche thynges
 thei like fooles tooke greate ioye and plea-
 ſure, as attributyng all that plain and franke
 ſpeakyng vnto leſtyng and ſimpliſſitee. And ym-
 mediately vpon the bypyng of the money for
 his ranſome from the towne of Miletum, and
 the deliuerance of theſame beeyng ſette again
 at his libertie, a ſhaſſe of Chippes even with a
 tryce furnyſhed & ſette out from the hauſe of the
 Miletians, he made vpon theſe pirates, whom
 lyryng

tyng yet still at rode with their nauie al at teste and quiete about the said Isle, he tooke and subdued almoste every one. And so al their gooddes and money taken from them, he laied the feloes fast and sure in irons at Pergamus, (a tounge in Asia and a prouince of the Romans) & went vnto Julius the chief Justice haupng at that tyme the ordreyng of the prouince of Asia, vnto whom it belonged to puny the suche as wer taken for any trespase. But the said Julius rather haupng pie vnto the money, (for it was no small summe) said that he would at leasure see what was to bee dooen to the persones whom he had taken. Wherefore Caesar, when he sawe his tyme bidding hym farewell, tooke his journey vnto Pergamus, and haged me all the said theues on iacobettes from the first to the last, accordingly as he had ofte tymes made promise vnto them while he abode in the Isle. &c.

Whē he made suite and labour 2.

to haue the dignitee of high *prelate or ordinarie at Roome, (Quintus Catulus a manne of right highe dignitee and power among y^e Romans standyng in eleccion with hym for thesame office) vnto his mother byngyng hym goyng to the gate, Mother (saith he) this daye shal ye haue your soonne either the high prelate, or els a bany

What Julius Caesar said to his mother whē he stood for the dignitee of high bishop in Roome.

Julius Caesar a manne of a wondrous hault courage

L shed

IVLIVS CAESAR.

Hed manne. 2. An haulte courage towarde, and that could in no sauce abyde to bee putte backe.

* There was in Roome of olde antiquitee a certain college, & is to saie, a compaignie of felowship of magistrates, to who appertained the ordreyng, ministreyng, executyng and iudgynge of all sacres, of all holy rites, ceremonies, funeralsse obsequies, and of all other causes that in any pointe concerned religion. And thei were called *Pontifices*. And there were of theim two orders, that is to wete inferiours and superiours, as if ye would saie, (at lestwise in case the terme make seruiz) bishoppes and archebishoppes. And among theim was one hedde, & was called *summus pontifex*, the highest ppelete, and as ye would saie: the chief ordinarie, to whose power and autoritee beloged to make constitucions concernyng all the said rites, ceremonies and all pointes of their religion, and to see reformation of all inferiour magistrates encurryng any contumacie, contempte or disobediēce. This magistrate was first instituted by Numa Pompilius the seconde kyng of Roome.

3.

His wife * Pompeia, because she

* Iulius Caesar forsooke & putte away his wife Pompeia. This Pompeia was Caesars third wife, as witnesseth Plutarchus, his first wife was Cornelia the daughter of Cinna a

was in greate flaundre, (as one & had mysused himself with Clodius,) in deede he forsooke & putte away from hym. But yet when Clodius was vexed in the lawe and arraigned for thesame matier, Caesar beeyng called forth for a witnesse, reported no euill woorde by his wife. And when the accuser said,

why

why the hast thou made a diuorice
with hir: for south (or he again) be-
cause the wife of Caesar ought to
bee pure & clere from all flaundze
too. & as well as from the cryme.

besides the wittnesse of the aunswer, his ciuillitee
also mate well bee praised, that he spared to
defame his wife whom he had abandoned.

When he read the chronicle of

Alexander the greate, he could not
forbeare to water his plates. And
to his frendes he saied: At this same
age (or he) I am of now, Alexander

had subdued Darius, & I haue not
yet vnto this day doen so much as
any one valyaunte acte of prowesse

Suetonius writeth this thyng to haue
chaunced, at what tyme Cesar beeyng lorde
presidente in Spain and rydyng his cir-
cuite to hold & graunde iuries or lawedates
in townes appoincted for sises and sessions
to bee kept, had seen the image of Alexander
in the temple of Hercules within the Isle
of Gades. But would God suche a nature
as this would rather haue vsed his forward
nesse and quicke sprite in takyng after a

fore mentioned
by whom he
had a dought-
ter called Iu-
lia, whiche
was after-
ward marry-
ed vnto Po-
petus & greate.

Cesar, who
he reade the
actes of Alex-
ander, could
not hold we-
peng.

The ambicio
of Iulius Cae-
sar.

matter

IULIUS CAESAR.

prince of a sobze sorte, then after one that
would bee perelesse & alone aboue al others.

*After that the citee of Roome had subdued many countrees
thei did from yere to yere create and send into euery seuerall
prouince that thei had a seuerall magistrate, who was cal-
led, praetor, a loyde presidente. To whose authozite appertained
the determinacion of causes, and the redresse of all matiers co-
cernynge iustice and lawe. A magistrate of muche like sorte as
is here in Englande the loyde presidente of the counsaill in
Wales, and the loyde presidente of the counsaill at Yorke, sa-
uyng that the praetor of Roome had assistance, aide & main-
teinance of menne of armes wheresoeuer he wente to keepe
sises, sessions, courtes or lawedaies, or to sitte in iudgements.
¶ In the moke fetherst parte of Spain, beyode Granada welke
warde are twoo litle Iles called, Gades. In the lesse of these
twoo Iles was a citee called Iulia, inhabited all with citezens
of Roome. There was also in thesame a temple dedicated vnto
Hercules, in which it is thought by many persones, that
twoo pillers of Hercules wer, whiche pillers wer of brasse
eight cubites high a piece whiche Hercules (when he had pe-
ragrated all the woylde as ferre as any lande went) did erect
and sette vp for a memorisall that there he had been.

5 As he passed by a beggerie li-
tle toun of colde roste in the mou-
taines of Sauoye, his counpaigne
that wer with hym puttyng doub-
tes and questions whether in that
dog hole also wer sedicions and
quereles for pzemynence and su-
perioritee, as there contynually
wer in Roome, he staid and stood
Still

still a preatie whyle musyng with hymselfe, and anon, well (q he) I promise you, I for my parte had lieffer to bee the first or the chief man here, then the seconde manne in Roome. This certes is euen veraye it that is wryten in the poete Lucanus that neither Cesar could abyde to haue any manne aboue hym, ne Pompeius to haue any peere.

He saied that thynges of high entrepryse (because they are subiect vnto daungiers, and wer greate) ought to bee executed and dispatched out of hāde, and none aduise ne deliberacion to bee taken of them, because that to the gooyng thzough with suche matiers, celestitee dooeth veraye great helpe, & castyng of perilles dooeth plucke a manne backe from hardy auenturyng.

When he departed out of þe prouince of Galle to matche against

A iii Pompeius

The ambiciō
of Juli⁹ Cae-
sar.

Nec Romae
potuere pati

Cesarue pri-
orē Pōpeius

ue parem.

Neither Cae-
sar could a-
byde to haue

any superiour
nor Pompei⁹

6. to haue a-
ny manne
feloe w. hym.

not A. /
Juli⁹ Caesar

would high
entrepryses to

bee gooen
thzough with
all, without
castyng of
any perilles.

IVLIVS CAESAR.

Pompeius, as soone as he was ones
passed ouer þe floud of Rubicon, now
(saith he) bee it past castyng the
dyce again (as if he should haue saied,
now happe what shall happe, leat altogether
turne whiche way it wil,) Declaring that
he was vtterly mynded to put al in hasarde
to make oꝝ marre, & to bee manne oꝝ mous.
foꝝ the saied flood of Rubicon disseuereth
the Galle cisalpine from Italie,

*Omnis iacta
sit alia.*

* There is a prouerbe, *omnem iacere aleam*, to cast all dyce
by whiche is signified, to sette all on fire & leuen, & at all auen-
tures to leoperd assaiyng the wilde chaunce of fortune, bee it
good bee it badde. Therfoze when Cesar saied: See all dyce al-
readie cast. His menyng was, to bee now ouerlate to repent &
he had dooen, oꝝ to call again yesterdaye. And therfoze that he
would nowe cast no moze peniwoozthes in the matter, but go
ehough in his purpose, chaunce as it would. *Cadat alea fati*
(saith Lucanus in the persone of Caesar against Pompeius)
alterutrum mersura caput, þ is. Leat the dye of fate chaunce
as it will. Thone oꝝ other of our liues to spil. Euripides, Pla-
to, Terence, Plutarchus, Lucianus, and other writers mo-
liken the life of manne to the game of dycyng, in whiche plae,
what to cast lyeth not in our handes, but onely in chaunce and
fortune, but that that we haue cast, wee may with pollicie, con-
seighaunce, and good ordyeyng, if it bee well cast, vse & applye
it to our commoditee, if the contrarie, yet temppe it the lesse to
hurte vs.

8. When Pompeius had forsaken
Roome; and had fled to the seaes,
Metellus

Metellus y^e high treasurer of Rome withstood Caesar beeyng desirous & faine to take money out of y^e treasure, and shutte vp y^e same treasure fast. But Caesar thzetened to slea hym, whiche woorde when it had astounded the saied Metellus, twys young manne (of Caesar) this thyng was moze harde for me to speake the to dooe. ¶ Denying that it was in his power eu^e with a becke of his hedde, to putte to death whom soeuer he wer disposed, forasmuch as wher soeuer he went he had with him a bende of harnesssed mēne.

Metellus letted Caesar goyng about to take money out of the treasure of Rome.

The maner of great menne.

At the toun of *Durach he tarried lookyng that moo souldiours footemē should bee sente thither vnto hym from Brunduse. Whiche thyng forasmuch as it was veray slacke and longe in dooyng, geat-tyng hym priuely into a litle foyst he assaied to passe ouer the sea of Adria. And the vessell beeyng euery welnigh ouerwhelmed and soun-

9.

* Durach or Dyrrachium a toun in Macedonia, first called Epidamnū, but the Romans whē they had conquered it, would nedes haue it called Dyrrachium. this was whē he went to

IVLIVS CAESAR.

purſue Pompeius.

† Brundisium a toun in the royalme of Naples lying vpon the ſea of Adria, fro which Brundisium, lyeth the paſſage o-
uer into Greece.

The exceeding hault courage of Iulius Caesar.

The hartes of Caesars ſouldiours towardes hym.

IO.

Pompeius woone þ first felde against Caesar.

ken with the main ſwellyng ſourges of this fierſe ſea, vnto his pilote beeyng now clene in deſpaire to eſcape drounyng, & thynkyng to bee no waye but one, Caesar opened who he was, ſaiyng: put thy truſt and affiaunce in ladie fortune and weete thou wel þ thou carriest Caesar in this litle boate of thyne.

¶ He was of ſuche exceeding hault courage, as though he had had bothe þ goddes, and fortune euen at his owne wille and commaundement. But yet at that preſente ſeaſon, the rage of the tempeſte wexyng ſtill worſe and worſe, he was letted of accompliſhyng that he had enteded. But as ſoone as his ſouldiours that wer already at Durrach had knowelage of this his dooyng, they came full and whole rennyng vnto Caesar, and tooke veraye greuouſly, if the ſame looked for any moo or other bendes of menne, as haupyng ſome myſtruſte in them.

But when it came to the battreyng and tryall of ſtrokes, Pompeius woonne the felde, but he did not folowe his victorie to þ vttermoſt

as

(as he should haue dooen,) but reculed
backe to his campe. Then saied
Cæsar, this daie (q he) the victorie
was in the possession of our ene-
mies, but thei haue not a capitain
that can skill how to vse victorie,
when he hath it.

Pompeius
could no skill
(saied Cæ-
sar) howe to
vse a victorie.

When Pompeius had commaun-
ded his armie, albe it the same wer
prest & in full readynesse to fight
at Pharsalum, yet there to demourre,
and to tarrye the comyng of their
enemies: Cæsar auouched hym to
had dooen ferre wyde, in y he had
by suche delaie and tarryaunce in
maner killed the habilitie, the fi-
ersensse, and acertain diuine inspi-
raciō of his souldiours hertes, bee-
yng fully appointed and readie to
fall vpon their enemies. So grea-
tely did Cæsar contend & strue with Pom-
peius, not onely about the fortune of bat-
tall, but also in the experte knowelage of
warre keepyng.

Pharsali, or
Pharsalos,
or Pharsa-
lia, a citee in
Thessalia, in
the felde of
whiche Cæ-
sar vāquy-
ed Pompei.

Julius Cæsar
matched Pom-
peius not onely
in the fortune
of battail, but
also in the ex-
perience.

When

I V L I V S C A E S A R.

12. When he had euen at the first choppe of encountreyng vanquy-

Pharnaces, he wrote briefly to his frêdes after this sorte: I came, I looked, I conquered. **Signifi-** yng the greate celeritee and speede of dooing. **Mithridates**, whom keepng his owne father he persecuted, and at length dyoue to kill hymself. For he favoured **Pompeius** making warre against **Mithridates**. And in fine the said **Pharnaces** rebellyng against **Caesar**, was by the same discomfatted vanquy^d and dyiuen out of his countree. This feloe (**saith Lucius Florus**, who writeth an abbysemente of the chronicles of Roome out of the histories of **Citus Julius**) was by **Julius Caesar** euen at one felde, and yet not that all foughten so troden vnder fecte, as it had been a thyng with a flashe of lightenyng sodainly crummed to dust and pouthier.

13. After that the souldiours and

Scipio a noble capitaine of Roome. menne of armes, whiche folowed **Scipio** in **Afrike** wer fled, and **Cato** beeyng vanquyshed by **Caesar** had kila

Of Cato is a foze noted in **xxxi. apoph.** theg. of **August** **Caesar** wher vnto is to be added, **Caesar** made all the speede & meanes possible to haue led hymself at **Vtica**, these wer the woordes of **Caesar**: I enuie to the **Cato** this death of thyne, sens thou hast enuied vnto me the sauyng of thy life. **Caesar** thought it a thyng like to redounde highly to his honour and renoume, if suche a noble manne as **Cato** hauyng been overcome in battail should be

bee bound to hym and no man els for his life. But Lato rather chose death with honour, then after the oppressing of y^e publike libertee and freedome to bee as a bondeservant to any persone. And therefore Caesar envied vnto Lato y^e honour of suche a death because he had envied vnto Caesar the laude and praise of sauyng the life of Lato.

Lato alive, & whē he could not, he wrote a booke of unkindnesse against hym, whiche he entituled Anticato.

Persones not a fewe (because thei had Antonius and Dolabella in greate mystrust, lest thei should conspire and werke some treason against Caesar,) gaue warnyng vnto thesame, that he should in any wyse beware of theim. Tushe, no no (q^d Caesar) I feare not these ruddie coloured & fatte bealyed feloes, but yonder same spare slender skragges and pale salowe coloured whooresoonnes, shewyng with his fynger Brutus and Cassius. Neither did his suspicion decetue hym, for of theim twoo was he afterward slain in deede. Of whiche matter suche as bee learned maye reade Plutarchus and Suetonius.

14.

What Julius Caesar said when he was warned to beware of Antonius & Dolabella.

Antonius and Dolabella fatte & wel coloured. Brutus and Cassius leane and pale.

Brutus and Cassius kewe Julius Caesar.

Communicacion beeyng on a
tyme

IVLIVS CAESAR.

What kynde
of death Iu-
lius Caesar
thought to
bee beste.

tyme in a supper season begoonne
what kynde of death was best, he
aunswered without makynge any
bones, & is soodain and nothyng
thought on. And that he iudged to
bee best, chaunced to hym in deede. Plu-
tarchus saith & he supped the same tyme (beyng
the daye nexte before his death,) at the house of
Marcus Lepidus his great and feithful frend.

16.

When one of
Jul. Caesars
standard bea-
ers would
haue fled Cae-
sar plucked
hym backe by
the throte to
go towardes
his enemies.

In a certain battree he caught
fast by the hedde and the cheekes
the standarde bearer of one of the
legion called Marciall hauyng tur-
ned his backe to flee, and plucked
backe & contrarie waye. And stret-
chyng forth his hande to his ene-
mies ward, saied: whether gooest
thou awaye thou felowe? Vonder
been thei that wee fight against.

The waye to
wynne victo-
rie is not to
flee: to renne
awaye fro the
enemies.

Thus with his handes he chasticed one
persone and no moo, but with these sharpe &
poynaunte woordes he clene putte awaye &
fearefull trembleyng of all the legions, and
where the same wer at the veraye poincte to
bee discouraunted, he taught theim a lesson
to wynne the victorie.

After

After that *Publius Mimus* a plaier 17.
 of wanton entreludes and other
 iestyng toyes had on the staige in
 open p̄sence ferre passed all his
 feloes, and among thein one *Laberius*
 a maker and a plaier as *Publius* was,
 thesame *Iulius Caesar* pronounced
 the sentence of iudgemente in this
 wyse. *Caesar* shewyng the o *Laberius*
 all the fauour that maye bee, thou
 arte ouercomed of ȳ *Syrian*. For
 the sated *Publius* was in condicion oꝝ state
 of liuyng a bondeman, & of nacion oꝝ coun-
 tree a *Syrian* bozne. fferre a waye is he left
 behynde, that is ouercomed, ȳ iudge beeyng
 his frende oꝝ shewyng hym fauour. And
 the iudge beeyng but indifferent, it was to
 ferre oddes ȳ a *Syrian* boyn should in *Rome*
 ouercome a *Romain*.

How *Iulius Caesar* gave
 iudgemēte of
Laberius beeyng
 ouercomed by
Publius Mimus
 in iestyng and
 playng.

Whē *Caesar* sawe in *Rome* cer- 18.
 tain aliens that wer riche & wel-
 thie persones, carryng about the
 stretes in their armes & bosomes
 litle young dogges and apes, and
 to make all spoꝝte and plaie with
 the

What *Iulius Caesar* sated
 whē he sawe
 in *Rome*
 straungiers
 carrey young
 puppes and

I V L I V S C A E S A R.

In these as-
mes to plaie
withall.


Pericles a no-
ble manne of
Athens, whi
che governed
the goūerned
the comē weale
here by the
space of xl. ye-
res, a māne in
naturall elo-
quence in-
cōparable 194

What Iuli⁹
Caesar saied
to his souldi-
ours beeyng
in great feare
of their ene-
mies, whose
comyng thei
daily looked
for.

This kyng
was the kyng
of the Persi-
ans.

thesame, he demaunded, whether
the women in their countree did
bryng forth no childzen. And me-
nyng that there wer no suche yōng whelpes
of any kynd more pleasānt to plaie or fynd
pastyme withall, thē their owne litle sweete
babes. Plutarchus telleth this hystorie in the
life of Pericles, allbeit he sheweth not whi-
che Caesars sayng it was. I deme it to bee
Augustus Caesars.

When he sawe his souldiours
to bee woundzeous soze afeard of
their enemies whiche thei looked
for daily, he spoke openly to the
whole cōpaignie in this manier.
See it knowē to you all, that with
in these veraye fewe dayes, there
will come hither a kyng wth tenne
legions, thirtie thousand horsmen
of others in light harnesse an hū-
dred thousāde, and three hundred
elephaūtes. Therefore some emōg
you here, ceasse to make any fer-
ther enquierie or serche, or to con-
ceiue this or that opinion, & geue
thei

thei credence vnto me, who haue certain knowelage of al the truth, opels in feith I will cause all suche persones to bee putte in the oldest and moſte rottē ſhippe that I can geatte, & to bee carryed hens what ſoeuer wynde ſhall blowe into what ſoeuer countrees it ſhall chaunce at auenture.  A ſtraunge

faction of puttyng awaye feare, not by naye ſayng, ne by leſſenyng the noubre of the enemies, but by encreaſyng the occaſion of terrour, to the ende that beeyng adcerteined of ſoze perill and haſarde to come, thei might take vnto theim ſtomakes & hertes for ſuche greate daungier conuenable.

To certain persones comyng in with their fiue egges, how that Sylla had geuen ouer his office of Dictature as he ſhould dooe, where as Caſar kept it ſtill & would not out of it at all, (whiche thyng to dooe lacked veraye litle of plaine vſurpacion of tirannie:) he aunſwered ꝑ Sylla was not bookyſhe,
noꝝ

Great matter of daungier requirith herte and ſtomake accordyng, for to reſiſt theſame.




20.


What Lael. ſaid for his excuſe of not leuyng, ꝑ ofſice of dictas tour.

IVLIVS CAESAR:

Julius Caesar
saied þæt Sylla
was not half
a good clerke.

Dictare di-
scipulis.

no: half a good clerke, and there-
fore gaue vp his  Dictature. 
Schoolemaisters, when thei shewe afoze
woorde by woorde, ozels recite vnto their
scholares what to write after theim, are sai-
ed properly in latine dictare discipulis. Cae-
sar herunto alludying saied that Sylla was
not half a cunningg clerke.  Memyng (as I
suppose) that on the one syde, if Sylla had been
so well seen in histories, in chronicles, and in ex-
perience of þæt woold, as to consider what greate
daunger it was, frō suche an office so long tyme
by strong hande contrayned to retorne to his for-
mer state of a priuate manne again, he would
haue looked twys on the matier ere he would
haue geuen it vp, (of whiche matier is somewhat
touched afoze in the. xxiij. apophthegme of Di-
ogenes) and on the other syde, that suche a per-
sone as should be in a roume of such high power
and auctoritee, that what soeuer he would com-
maunde must & should nedes bee dooen, ought
to bee a manne of high wysedome, knowelage,
& discrecion, to kepe hymself vpright in all bees
halves, and to dooe nothyng by violence & power
whiche he might not at all tymes after auouche
& iustifie, as Sylla had dooen, who in þæt tyme of
his dictature, would not onely bee reweled by no
lawes, ne minisster any iustice, but ferthermore,
vled suche detestable crueltie & tyrannie ouer the
citee and all degrees & sortes of menne, as could
not choose afterwarde but redound to his final
cōfusiō & exterminatiō. Albeit (except my memorie
fail me) þæt histories saie þæt Sylla gaue not vp the
said office vntil he laie sicke in his death bedde.

 For the

For the better vnderstandyng of this place, it is to be noted, that by reason that the citee of Rome was reuled by two persones of equall power, who were called Consules, & were chaunged from yere to yere, ther chaunced oft tymes matier of contention and strife whether of the twoo Consules should goo to battaill, or if thei kept warre in twoo places at ones whether should goo to this place, and whether to that. And by reason of suche contenciō many tymes the affaires of the citee proceeded not, and the citee self was oft in greate daungier. It was therefore by a lawe prouided that in suche tyme and state of the comen weale, if þ twoo Consules betwene theim twain or els the Senate emonge theim did not ne would agree, there should bee elected an officer, who was called dictator, as if ye should saie, a lozde commander, he was called also, *Magister populi*, the maister of the people. His office was called, *Dictatura* þ *dictatourship*, or þ *dictature*. Whiche was as touchyng his autoritee, the verape absolute power of a kyng. And whatsoever the dictatour commaunded or bidde to bee dooen, should bee executed without any maner lette, contradiccion, or reasonyng. And because the power was so greate, it was by the same law prouided that no one persone should contynue in it aboue the space of sixe monethes at ones. And whosoever would not geue vp the dictature at the sixth monethes ende, incurred the suspicion of tyrannie, and of conspyryng to bee a kyng, & there by the cryme of high treason against the comen weale. This lawe not withstandyng Sylla beeyng dictator would not at his due tyme yelde vp his office, but by meanes vsurped a perpetuall dictature for the terme of one hundred and twentie yeres, yet at last he gaue it vp in his last daies. The came Julius Caesar, and so sembleably vsurped the dictatourship for terme of life. And of that came in, the power of theim who wer after ward called *Caesares*. And the office of dictature ceased. Neither was there any that wer euer called *perpetui dictatores* that is perpetuall dictatours, or dictatours for terme of life, but these twoo afozenamed.

IVLIVS CAESAR.

21.

Caesar tooke
becaue gre:
uously þ one
Aquila a Tri
bune made no
reuerence to
hym at his
triumphe.

¶ There wer
certain meane
of office and
autoritee in
Rome called
Tribuni, thei
wer as chief
of the comēs
And their po
wer was as
well in ma
king of laws
as decrees,

as also in all other causes, to intercede betwene the Senate & the people, that the lordes and nobles might not by any newe found actes, statutes, or decrees, in any wyse oppresse or greve the commonalte. And so greate was their autoritee in this behalf, that whatsoever the consuls or Senate would enacte, if but one of the Tribunes said naye to it, all their dooing was boide, he coulde take any effecte. The college of Tribunes for the people in Rome might well be likened to þ coumpaignie of Bourgeoisies of the parliamente here in Englande. There wer of the Tribunes at þ first no more but twain, afterward

six

are, in procelle a college of thirtie sixe. There wer also *tribuni militares*, tribunes of the souldyours, whose office was, to se that the souldyours wer well armed and appointed as they should bee.

Unto the people for flaterie sa- 22.

lutynge hym by the name of kyng,

I am Caesar (for he) I am no kyng.

He rather chose to bee called by his owne priuate name, then by the name of kyng, whiche at that tyme was sore hated in the citie of Roome.

Julius Caesar refused to be called kyng.

Some one feloe of the people 23.

had sette on the image of Caesar a garlande of laurell wound about with a whyte lync roll. But when the Tribunes, the lyncen rolle pulled of, had commaunded the feloe to prison, Caesar after he had geuen the Tribunes a sore rebuke for it, de- priued some of their offices. And when he might not by so dooynge see- me to attempte the vsurpacion of the name and power of kyng, he pretended for an excuse, that glorie of refusynge suche honour his owne

A crowne woud about with a whyte lync roll, was the token of a kyng: was for veraye *diasdeme*.

Julius Caesar put out of office the tribunes whiche had taken awaye from his posterature a kynges *diasdeme*.

And it self

I V L I V S C A E S A R.

self to had been takē awaye from hym by theim.

* Plutarchus saith that a diademe or crowne emperfall was at this tyme sette on sondrie images of Caesar in diuerse places, and the two Tribunes that plucked awaye the crownes he nameth the one Flanius and the other Marullus, and addeth that thesame tribunes did cast in prison all suche persons, as thei found had salued Caesar by the name of kyng.

24.

Julius Caesar chose many aliens into the noumber of Senators of Roome.

Because Caesar had chose many alienes of straunge countrees into the senate, there was a bill written & sette vp, that it should bee a good deede, if some manne would goo shewe y^e parliamente chaumbr, to one of the newe chose senators straungiers. And he mened (what feloe so euer it was that sette vp the bille) those foreners newly made Senators of Roome, not so muche as to knowe the waie to y^e senate hous, excepte y^e same wer shewed vnto theim.

25.

What poses certain persons wrote vnder the images of Brutus and Caesar.

A feloe wrote vnder y^e image of Brutus, would god thou wer yet aliue: because that Tarquinius the last kyng of Roome was expelled and driven out of the citee by the meanes
nes

nes of the said Brutus. And vnder þ
porturature of Cæsar thei had wri-
ten emong theim, verses of this
sense and menyng.

*Brutus quia reges eiecit, consul primus fa-
ctus est,*

*Cæsar quia consules eiecit, rex postremus
factus est.*

Brutus * for chacyng of kynges out,
Was created first Consull of Roome,
Cæsar for dzyng Consuls out,
Is now last of all a kyng become.

* There wer seven kynges of Roome, the first Romulus, the
seconde Numa Pompilius, the thirde Cullus Hostilius, the
fowerth Nucus Martius, the fifth Tarquinius Priscus, &
sixth Seruius Tullius, the seuenth Tarquinius the proude.
Who for his high mynde and ouer stately vsyng his citezens,
and for his mooste hoozible crueltie, encurred their mortall dis-
daine and hated. And so it was that whyle thesame Tar-
quinius was from Roome laiyng siege to the toune of Arde
his soonne Sextus Tarquinius came to Roome priuely by
night, and by force and violence rauished Lucretia the wife of
Tarquenus Collatinus against her wille. Whereupon þ said
Collatinus and Junius Brutus the kynges sisters sonnnes
confederated w Tricipitinus banysd for ever out of Roome
bothe the soonne and the father, and shutte the gates of the ci-
tee against theim. And made a lawe that there should neuer af-
ter bee any more kynges in Roome, but twoo magistrates go-
uernours whiche should bee named consules. And the first cō-
sull in Roome wer created thesaid Lucius Junius Brutus, &
shortely after ioynd to Tarquenus Collatinus. And of the-
same Brutus descended this Brutus here mencioned, who


IULIUS CAESAR.

With Cassius conspired, wrought, and executed the death of Julius Caesar.

26.


Better ones
to dye then e-
uer to feare
said Julius
Caesar.

One wer as
good bee out
of the worlde
as to liue in
perpetual feare
of death.

Whē likelyhood appered trea-
son and conspirisie on euery syde
to bee wrought against hym, and
warnyng was geuen hym, that he
should take good heede to hym-
self, he aunswered, y better it was
ons for all together to dye, then to
bee in perpetuall care of takyng
heede.  Signifyng, y persone not to
liue, who liueth in perpetuall feare of death.

27.

The animosi-
tee & courage
of Jul. Caes.

When Caesar, after that he had
made the  Tigurines crye creake,
beeyng on his waye towardes a
certain citee of people ioynded in
league with hym, heard that an
other sorte of y & Syrceners wer cō-
pyng against hym in the waye y he
had to goo, he reculed into a cer-
tain place strong and well fensed.
There all his cōpaignie gathered
together, & well sette in araie, his
horse & y he had been accustomed
to

to ride on, was brought vnto him
wel (of Caesar) after þat I shal haue
gotten this victorie, & not afoze, I
wil occupie this horse in pursuing
myne enemies. And so euen on
foote he sette vpon the Syceners.

¶ The Tigurines, a people of Germanie, whiche dooen in-
habite the sowerth parte of Supercrande.

¶ The Syceners are þe whole nacion of Supercrande whiche
is called in latine Heluetia, and the people Heluetii, menne of
suche sort, that for money thei will fight, thei care not vnder
whose banner. And subiectes thei are vnto no prince, ne dooe
any thyng passe on life or death, heauen or helle.

¶ Plutarchus in the life of Caesar, and Polydorus in the .xlif.
chapitour of the eight booke dooen write, that Julius Caesar
had an horse with feete facioned & shaped like a mannes foote,
and the houe deuided as it wer into .ii. toes euen as a manne
hath. And that he would not suffre any bodie to sitte hym, or
gette vp on his backe, lauyng onely Caesar. A like straunge
thyng is afoze noted of Bucphalus the horse of Alexander.

Caesar now opely dooyng many 28.

thynges by plaine might & power, What Cons-
& contrarie to all lawes, one Consi- sidius a Se-
dus beeyng a manne veraye ferre natour of
stricken in age, plainly and with a Roome saied
bolde spirite saied vnto hym, that vnto Caesar
þe senates wer for this cause onely dooyng all
backe in meetyng and sittynge in thynges by
force & vio-
lence in Rome.

¶ iiii coun=

IULIVS CAESAR.

counsaill, that thei stood in feare of his billes & glicues. And when Cæsar at these woordes had saied, why then dooest not thou for the same feare, kepe thyselfe at home within thy hous? Naye as for me (saied *Considius*) olde age maketh me out of feare. For sens there is but a veraye litle litle tyme of my life behinde, there is no cause why I should take any greate care or thought for the matier.

29.
What Iuli⁹
Cæsar saied
to a souldy-
our makyng
vaunte & he
had receiued
a wounde in
the face for
hym.

Iulius Cæsar vnto Pomponius a launce knight, makyng inuche a dooe of a wounde receiued in the face, at the insurrecciõ whiche *Sulpitius* * made against the Senate, whiche wounde the saied launce knight made a braggue & he had taken in fightyng for Cæsar, well (saied he) neuer looke behynd the again when thou rennest awaye. & Suche a like thying dooeth *Macrobius* father vpon Augustus Cæsar, *Quintilianus* ascribeth it to Iulius Cæsar.


This

* This Sulpitius was a Tribune of bourgeoisie for the people in the tyme of Sylla and Marius, whē Caesar was a veraye younge manne. Of whom Plutarchus in the life of Sylla writeth in this manier. Therefore Marius tooke vnto hym Sulpitius a Tribune of the people, a manne in no pointe behynd whosoever was moſte flagitious. And neuer aske ye the question how he was more vngacious then an other, ſens he was more miſchieuous then his owne ſelf, a man of excedyn g crueltye, and ſette a gog with toto muche bothe preſumption & auarice. To whatſoeuer deedes dooyng abomination and all kyndes of miſchief had enticed hym, he had no regarde, he had no conſideracion to ſell the comenweale of Roome euen in the open ſtreete to menne that had been not many daies afore bondſeruauntes, and to denyſens haupng not a foote of lāde of their owne, and to tell ſuche money as was by them paied vpon tables ſette euen in the open mercate place. He maintained thye thouſande perſones that neuer went without ſweordes and bucalers, he had alſo of yōug hoſemēne moſte quicke and readie vnto all maner feades a great power for the garde of his perſone. And theſe he named *Antifenatum*, a compaignie to matche the *Senatours*. This manne when he had made a lawe that no manne of the degree and ordre of the *Senatours* might owe aboue twoo thouſande drachmes at ones, hym ſelf when he was departed this worlde left thirtie hūdyed thouſand drachmes þ he owed of due debte. This man beyng ſette the people on by Marius, when he intended to dooe all thynges with violence and with the ſweorde, partely enacted many flagitious lawes, and eſpecially one, whiche made Marius chief capitain of the warre to bee made againſt *Mithridates*. Wherefore, the conſuls geuyng commaundemente that the miniſtryng of lawes ſhould for a tyme ceaſſe, theſame conſuls declaring their myndes vnto the people in the temple of Caſtor Sulpitius bryngyng in amōg them a compaignie of feloes in harnesse, bothe ſlew many perſones, and alſo thruſt to the herte with a dagger the ſonne of Pompeius then cōſull beyng of age in manier but a veraye childe, euen in the myddes of þ guild hall. But he was within ſewe daies after con-

demned

IVLIVS CAESAR.

demned to death by Sylla, and by the treason of one of his owne bondeservantes slaine, and the servante made a free manne (as Sylla had promised) and ymmediatly by the com- maundement of thesame cast down hedlong fro a rocke where he broke his necke.

30. The same Caesar, when a certain plaintif to aggrauate his har- mes, & to make y^e mooste of theim, alleged that y^e partie accused had stricke alltogether at his thighes & legges, saied: Why, what shuld he haue dooen, thou haupng a sa- lette on thy hedde, & a cote of fense on thy bodye?  He was not igno- raunte, for what cause the other feloe was desirous to stricke that parte chiefly, but the same thyng dissèbled, he had moze phāsie to test. An helmet & a Jacke or platecote hideth all partes of a manne saupng the legges.

31. The same Caesar vnto Metellus wth standyng that he might not take any money out of the treasourie or chaumbre of y^e citee, and byng- yng forth lawes forbiddyn the same to bee dooen: The tyme of weapen (saieyth he) and of lawes is not

This is tou- ched also in y^e viii. apoph- thegme.

not all one. That in case thou cāst not bee contēted with the matier, now for this present gette the out of the waye, & after that (al leages and bondes of peace thoroughly driue) wee shall haue laied down all wepen, then (if y^e shalt so thynk good) laie to my charge in the behalf of the people, & I shall make the aunswer.

What Iuli^{us} Caesar saied vnto Metell^{us} withstanding that he should not take any money out of the treasouris of Rome.

The same Caesar would often tymes saie, that he had like entēte & mynde of dealing against his enemies, as y^e moſte parte of good physicians haue against the maladies and sores of mennes bodies, whiche is, rather with hungre then with iron to overcome them

Enemies in battaill are to bee overcome rather w^{ith} fa^{mine} then w^{ith} the sword.

For the physicians dooe not fall to cutting, except all other meanes & wayes afore proued. And this vsage even at this presente daye still endureth among the Italians: against al kindes of diseases thei doo streightly entoyne abstinence. A like thyng vnto this it is, y^e Domitius Corbulo vsed muche

The Italians in all diseases tooke enioyned abstinence.

Domiti^{us} Corbulo, would enemies to be overcome

to

IVLIVS CAESAR.

sokyngly by to sale, that a mannes enemies in batayll
 litle and litle. are to bee ouercomed wth a carpēters square-
 yng are, that is to saie, sokyngly one pece af-
 ter an other. A commē are, cutteth thzough
 at the first choppe, a squaryng are by a litle
 and a litle werketh thesame effecte.

33. It breded & areised greate en-
 mie and grutchyng agais^t Cæsar,
 that one of those persones, whom
 he had sent to Roome, standyng
 in the senate hous, as soone as he
 knewe that the senate would not
 geue ne graunte vnto Cæsar pro-
 rogacion, that is to saie, a longer
 tyme in his Dictature, gaue a
 greate stroke with his hande vpon
 y^e hiltes of his swerde, & saied: well
 yet this feloe here shall geue it.

Jul^{ius} Cæsar
 by force & vio-
 lence oppres-
 sed the comē
 weale.

Thzetenyng to y^e commentweale force
 and violence.

34. Sylla hauyng obtained the pre-
 tourship, manaced Cæsar veraye
 soze, that he would vse his autoris-
 tee and power vpon hym: yea, (w^{ch}
 Cæsar laughyng at it) thou dooest
 of

of good right call it thy power; Sylla purcha
 whiche þ hast bought w thy penie. ced the pias
 Notyng Sylla, that thesame had pur- tourship with
 chased þ said office by geuyng greate giftes & rewardes.
 and rewardes.

Marcus Tullius in þ thirde booke 35.
 of that his werke entitleed, *de offi-*
cis, (that is to saie, of honeste beha-
 uour, or, how eche manne ought
 to vse and to demeane hymselfe)
 writeth that Cæsar had euer in his
 mouthe these greke verses out of
 the thirde tragedie of Euripides en-
 titleed, *Phoenissæ*.

ἔπειρ γὰρ ἀδίκειν χρεῖ, τυραννίδος πέρι,
 καλλίσιμον ἀδίκειν, τ' ἄλλα δ' εὐσεβεῖν
 χρεῶν.

That is.

If a manne should nedes dooe wrong,
 It ought to bee onely in this case,
 To make hymself a kyng, by hande strong,
 In other thynges leat right haue place.

When Cæsar gooyng towarde 36.
 the countree of Africa had slipped
 and gotten a falle in gooyng out
 of a shippe, the likelyhood of euill
 chaunce

How Cæsar
 turned an ei-
 uil likelyhode
 to the better
 parte.

POMPEIUS.

Dextus **Iulius**
Frontinus a
latine autour
that wyrteth
fower bookes
of stratage-
mes, that is
to saie of the
sightes and
policies of
warre.

The dreame
of Iul. Cæsar.

chaunce to come, he turned to the
better parte, sayng. I haue þ fast
in my handes o Afrike. *fronti-
nus thynketh, that this happened at his ta-
kyng of shippe, and that he saied: I haue the
fast o yearth whiche arte my mother. Allu-
dyng (as I suppose) herunto, that wgere he
was on a tyme sore troubleed with a certain
dreame, in whiche it semed to hym, that he
had to dooe w his owne mother, the reders
oz southsayers expounded, the emptier of all þ
whole worlde to bee propheticd vnto hym.

THE SAIYNGES OF POMPEIUS THE GREATE.

I.
*Of Pompe-
ius it is afore
noted in the
viii. apoph-
thegme of Au-
gust^{us} Cæsar



Neus *Pompeius surna-
med the greate, was
with the people of
Rome as ferre in fa-
uour, as his ffather
before hym, had been in grutche &
hatered. This Pompeius beeyng yet
a veraye young manne, wedded
hym

hymselfe wholly to the faccion of Sylla. And although he wer neither any officer of the citee, nor senator, yet he gotte vnto hym out of one place and other of Italie a greate armie. And when Sylla had comaunded thesame to come and ioyne with hym, Nay (q he) I wil neuer present an hoste vnto y high capitaine of Roome without booties or spoyles, nor vnfleashed on their enemies. Neither did he repair vnto Sylla, befoze that he had in soondrie battrees and encountreynges vanquished diuerse capitaines of enemies. ¶ Euen at the first date, shewed he a greate token and lykehood of a prince moste woorthie, and bozne to dooe greate thynges. It was not his entente to bypnyng vnto Sylla, philip and cheiny moe then a good meiny, but to bypnyng hable soudtours of manhood approued and well tryed to his handes.

¶ Plutarchus in the life of Pompeius writeth, that the Romaines neuer shewed against any Capitain or hedde citizen els ther greater or els moze eage hated, then against Scraho, y father of Pompeius. For during his life tyme the stood in perspetuall

Pompeius be-
yng but a ves-
raye young
mannegathes
red an armie
in Italie, be-
foze y he was
either any of-
ficer of the cis-
tee, or els a se-
nator, and
tooke parte
with Sylla.

POMPEIUS.

petuall feare of his greate power purchaced and gotten by the sweorde (for he was a veraye hardie and valyaunte manne of warre.) But after that he was ons departed out of this life, stricken suddainly to death with a flashe of lightenyng, his corpes beeyng carryed forth to bee buiryed, & people violently haled the ded bodye from the bere, and did vnto it all the mosse vilanie that thei could ymagyn. The cause why he was so sore hated, was esteemed to bee his vsurtable auarice and conetousnesse.

2. And beeyng now created a ca-

Pompeius e:
ne at his first
begynnyng
did & partes
both of a va-
liaut and of a
righteous ca-
pitain.

pitaine, when he was by Sylla sent into Sicilie, he begoonne to dooe the partes, not onely of a valiaute and woorthie capitaine, but also of a iuste and righteous capitaine. For when he had heard, that his loudiours in gooyng forthward on their viages, made by sterres out of their waye, and did mucche oppression in the countree as thei went, and pieled all that euer thei could fyngre, suche persones as he tooke rouyng and trottyng or scuddying from place to place thei could not tell where about theim selves he punyshed, and what com paignie hymself had sent afore, he
empynted

Pompeius
would not
his couldy-
ours to dooe

empztented on euery one of their
sweardes y^e seall of his ryng, that
thei shuld dooe no bodie no wrong
ne harme by the waye.

any oppres-
sion or pilage
where thei
went.

The * Mamertines (because thei
had taken parte and sticked hard
with the enemies of Sylla) he had
appointed to flea euery mothers
lounne. But Sthenius the lorde of y^e
citee or countree came vnto Pom-

3.

* The Mas-
mertines, a
people in Sic-
ilie, whose
tounne was cal-
led Mellana.

peius with these wordes: O Pompeius
ye dooe not accordyng to equitee
and conscience, in y^e ye goo about,
for one mannes cause that hathe
offended, to dooe a greate noum-
bre of innocentes to death. I wys
euen veray I myself am y^e manne
that bothe haue perswaded my fre-
des, and also haue coercted myne
enemies to take the part of Marius
against Sylla. Here Pompeius greatly
meruaillyng at the manly herte of
this Sthenius, said that he perdoned
the Mamertines who had been per-

Sthenius the
lorde of the
Mamertines
toke parte wth
Marius aga-
inst Sylla.

The noble &
manly harte of
Sthenius.

This was
doone in y^e ci-
tile battail be-
twene Marius
and Sylla.

¶ suaded

POMPEIUS.

Pompeius for
the respecte of
Sthenius per-
doned þe Ma-
merlines.

suaded by suche a manne, as pre-
ferred his countree aboue his own
life, and so deliuered bothe þe citee
and Sthenius. ¶ In Sthenius ye haue an
example, what herte a prince ought to beare
toward the cōmentweale in case any perill
or daungier dooe chaunce: and in Pompeius
a good lesson of placabilitee or myldenesse,
in that he was more propense to shewe ho-
nour vnto one that had a natural affeccion
and zeale toward his countree, then to execute
his wrathe to the vttermost.

4+
Libya a parte
of Afrike ad-
ioynante to
Egypte, so na-
med of Libya
þe wife of Ce-
paphus Jupi-
ters soenne.

The good cou-
rage of Pom-
peius his
souldiours.

When he had passed ouer into
* Libya against Domitius, and had
ouercomed thesame in a greate &
soe battaill, his souldiours full
& whole salutying hym wth the title
of Emperour, he saied, he would
not take at their handes the ho-
nour of that high name, as long
as the trenches and bulwerkes of
his enemies campe was standing
whole. This heard, his souldiours,
(although it wer the a great raine
to leat them) soodainly with all
their

their might assailling the campe of their enemies, woonne it, and beate it down hande smoothe.

Thus the saied Pompeius refused an honour not yet truely deserued with deedes.

He calleth it a greate victorie, for the saied Domitius (a noble Senatour of Roome and consull with Messala) perished in y battaill. And of twentie thousande, whiche he had in an armie, there escaped alive no mo but three thousande. At this victorie Pompeius subdued all Aphyke into the power of the Romans. And for this victorie was he surnamed Magnus, and was called Pompeius the greate.

Pompeius refused honour until he knew hymself to haue deserued it.

Thesame Pompeius beeyng returned from y saied victorie, was partely w other honours highly receiued by Sylla, and also besydes other thynges he first of all gaue vnto hym the surname Magnus, the greate. But when Pompeius not satisfied wyth al this, woulde nedes triumphe too, Sylla would none therof, because Pompeius was not yet of y degree of a senatour. But when Pompeius had saied vnto the coumpaignie then presete, Sylla

5.
The surname of Magnus, when, wherefore & by whō it was geuen to Pompeius.

POMPEIUS.

No persones
worship the
soonne whē it
ariseth, then
when it goo-
eth downe
saied Pom-
peius.

Pompeius tri-
umphed bee-
yng a veraye
young manne
not yet a Ses-
tatour.

to bee ignoraunt, & inoo persones
dooen worship the soonne when it
ariseth, then when it gooeth down
Sylla cryed with a loude voice, leat
hym triumphhe. & He was stricken in
fear of þe courageous stomake of the freashe
young manne, and of his glozte dayly more
and more encreasyng. Neither sticked he or
put any doubtes to geue place vnto suche an
one, as he sawe could in no wyse be brought
to yeld an ynche to any manne luyng.

& The menyng of Pompeius was, that the
people would bee more propense to fauour the
honour and glozte of a young manne comyng
bpward, and growyng towarde the world, as
hymself was, then of an olde manne beeyng al-
moste past, and begynnynge to decaye, as Sylla
now did.

6. In þe meane whyle, euen against
the tyme Seruilius a ioly feloe and
among the hedde menne in the cō-
menweale highly esteemed was
madde angrye that a * triumphe
was graunted to Pompeius. The
souldyours also not a fewe of the
made many stoppes & lettes that
there might bee no triumphe dooen,

not

not for that they bare Pompeius any
grutche, but they required to haue
certain rewardes distributed e=
mong the, as though y^e triumphe
must haue been bought at their
handes with greate largesse: or els
the souldiours thretened that they
would echemaine for hymself cat=
che awaye of the treasures and ri=
chesse y^e should bee carryed about
in the triumphe. And therfore the
saied Seruilius and one Glaucia gaue
hym aduise and counsaill rather
willyngly to parte y^e saied money
among y^e souldiours, the to suffre
it to bee taken awaye euery mane
a styce by strong hande. But whē
Pompeius had made them aunswer
that he would rather leat al alone
and haue no triumphe at all, then
he would make any seekyng or en=
treactyng to his owne souldiours
and euen with that woo^rde sette
down befoze them y^e rodde boū=

Pompeius
would rather
make no tri=
umphe at all,
the flatter his
souldiours
or bye it with
money.

POMPEIUS.

Den together with an are in the
 middes garnyshe and decked w
 garlandes of laurel, & thei should
 therof first begynne their spoyle
 if thei durst: Naye, M^r Seruilius, now
 I see the in veraye deede to bee
 Pompeius the greate, and worthe to
 haue a triumphe. ¶ For Pompeius
 iudged no triumphe to bee honourable and
 worthe shewe, except that it wer as a thing
 in the waye of recompense oz of duetie re-
 paid to good demerites, without any great
 suite makynge, and without giftes geuyng.

What tri-
 umphe is ho-
 nourable and
 shewe wor-
 thie.

* When any consull oz other high Capitaine by the Senate &
 people therunto deputed, had holden grate warres, and had
 with sayng his owne armie (oz at lest wylle with smal losse of
 menne) achieved some notable high conqueste, oz had gottē some
 excellent victorie vpon any fozen nacion, kyng oz capitaine, to
 high honour, renoume and auancement of the commonweale
 of Rome, oz to the victorious enlargyng of the emper of the
 same, he should at his returnyng home bee receiued with all
 honour, ioye, solennitee, pompe and royaltee that might bee
 deuised. He should haue to go before hym M^r kyng oz capitaine
 by hym subdued, & all captiues taken in the warres, he should
 haue pageauntes as gorgeously sette out as might bee, of all
 townes, castelles, fortresses, and people oz prouinces by hym
 subdued, hymself should ryde in a chairette moste goodly be-
 seen, bare hedded sayng a garlande of laurell, and after his
 talle should come his owne souldyours with all ioye, mirth, &
 solace that was possible to bee made. And this was called a
 triumphe, the highest honour that might bee shewed. Neither
 was

was it awarded to any manne, but by the iudgemente of the whole armie, with the decree of the Senate vpon the same, and consente of the whole vniuersall people, nor without the be-
serues aboue rehearsed.

It was the guyse in Roome, that the horsmen whiche had been a conuenient space of tyme forth in the warres, should bryng forth their horse into a solene place appointed befoze by y two officers called *Censours*, and there, after re-
hersall aswell of suche viages as thei had been in, as also of y capi-
taines vnder whom thei had been in waiges, accordyng to their de-
merites, either to haue thanke and praise, oz els rebuke & blame. So Pompeius beeyng Consul, euen in his owne persone came and brought his horse befoze Gallius and Lentulus then *Censours*, whiche persones ac-
cordyng to y custome and vsage demaūdyng, whether he had truely exercised and dooen all the par-
tes and dueties to a souldyours be-

7.

The guyse & custome in Roome for souldyours y had ben horse men in the warres.

Of the office of *Censours* in Roome it is afore no-
ted in y xxxvii sayng of Au-
gust^{us} Caesar.

How Pompeius presented hymself & his horse to Gal-
lius and Len-
tulus the *Cen-
sours*.

R iiii long-

POMPEIUS.

Pompeius so executed þ of-
fice of a capi-
taine, that ne-
uerthelesse he
accomplished
all the partes
of an inferi-
our souldyer.

The highest
praise & com-
mendacion þ
a capitaine
maye haue.

The modera-
cion and cle-
mencie of Pō-
petus.

longyng, yea (¶ Pompeius) to the be-
termust in al behalves vnder myn
owne self the lord high capitaine
¶ Signifyng, that he had in suche wyse
executed & ministered þ office of a capitaine,
that he did neuerthelesse like no sleper accō-
plyshe all poyntes that euer belonged to an
inferiour souldiour. So was he one and the
same manne, bothe an especiall good capi-
taine, and a lustie valiaunte manne of his
handes, then the whiche praise and commē-
dacion there maye none higher or greater
possible chaunce to a capitaine.

8. **W**hen he had in Spaine takē
the packette of * Sertorius his lettres
in the whiche wer close trussed the
lettres of capitaines not a fewe in-
uityng and callyng thesame Serto-
rius to Roome, there for to make a
newe turne of the worlde, and to
chaunge the state of the citee, he
burned þ lettres euery one, to the
ende that he would geue vnto the
caitifes tyme and occasion to re-
pent, and leue or power to chaūge
their traitreous entētes to better.

This

W This hystorie like as it might well bee reckened in þ nōumbze of thynges vnto:athe fully and pzudentely dooen, so doo I not see what it should make among apophthegmes. Albeit, right many of suche lyke sorte are found in the colleccions of Plutarchus. If he had dyscryed their names, thei would vndoubtedly by and by addressed themselves to a manifeste sedicion for veraye feare of punishmente. On the other syde, in that he suppressed and kept secrete the lettres of his enemies, he gaue a good lessō, what a greatesse offence it is to open other bodyes lettres, or to crye at þ high crosse, what thou hast been putte in truste wāll by lettres vnder seale.

*Hertorius was bozn in Purlia, a toune of the Sabines, and was a citezen of Roome, at last an outlawe & a banished man of whom Plutarchus thus telleth. Capitaines that haue been as good menne of warre, as ever wer any, haue lacked the one of their pies, as Philippus, Antigonus, Anniball, & this Hertzorius, of whom no manne can denye, but that he was a māne moze chaste of his bodye in absteynyng from womē, then Philippus: moze assured and feithfull to his frendes, then Antigonus: lesse fucious & eagre on his enemies, the Annibal: in witte inferiour to neuer an one of theim all, but ferre behynd theim all in fortune, whiche fortune although he found at all tymes moze heauie and soze vnto hym then he found his enemies, yet did he matche to the vttermust in perfectenesse of warre, Metellus: in hardinesse of auenturyng Pompeius, in fortune Sylla, in power the whole people of Roome, beeyng a manne banished his owne countree, and bearyng reuile among the Barbarous, that is to weete þ Portugalles, whose countree is called in latine Lusitania.

Unto

POMPEIUS.

9.

How Pompeius answered Phraates kyng of the Parthians requirynge that Euphrates might bee the boundes of his dominion of Rome.

Unto Phraates kyng of the Parthians requirynge of hym by ambassadours to bee contented that the floodde of Euphrates might bee by for thest marke for the boundes of the dominion of Rome, naye, (for he) this wer a moze meete requeste to bee made, that iustice maie disseuer the boundes of the Romaines from the royalline of the Parthians.

Signifyng, not to bee any prescribyng to the Romaines, how ferre they ought to extend their emper, from daily enlargynge wherof not hilles and flooddes ought them to kepe backe: but in suche place and none other evermoze to bee appointed the limites and boundes of the Segntourie of Rome, where right would not suffre them to passe any ferther.

It was no prescribyng to the Romaines how ferre they ought to extend their emper.

Strabo in his werke of geographie, that is to saie, of the description of the yearth, writeth, that out of Tiphates (an hille in Armenia) spryngeth and issueth Euphrates, a greate, a depe and a swifte riuer, not ferre fro the riuer of Tigris. It is the greate riuer of the Parthians, and passynge through Babylon it renneth into the redde sea. In the first booke of Moses Euphrates is rekened one of the fower riuers, whose fountaines or hed sprynges are in paradise.

10.

Whē Lucius Lucullus after hauynge a long

a long space folowed the trade of warre, gaue hymself at the later cast vnto al sensualitee, ne would dooe any thyng but spend and make good there, and on a tyme called Pompeius foole, for y^e thesame befoze he was of age conueniente had greate desire & mynde to bee entwapped in many cumberous affaires, & high dooynges, I wys (of Pompeius again) much moze out of season it is for an olde manne to bestowe hymself altogether on sensual delices, then to bee an hedgouernour in a commonweale.

Lucius Lucullus in his later daies gaue hymself altogether to sensualitee.

What Pompeius saied of Lucullus reprooung hym for entrepyng dooynges in the commonweale ouer youg of age.

He greuously reproued the mynde and iudgemente of those persones, whiche thynken, that aged folkes should haue no manner thyng at all to dooe, wheras it wer a gaye thyng for a manne haupng the reule and gouernaunce of a commonweale to dye euē standyng on his foote. And as for ryot and idlenesse is in young menne foly, in olde folkes abhominacion.

Ryot & idlenesse in youg men foly, in olde folkes abhominacion.


Vnto Pompeius lypng sicke, his ii.
physicia

POMPEIUS.

physicia had prescribed þ his diete should bee nothyng but blacke byrdes. And whē the parties that had the charge to purueie theim saied that there wer none to bee gottē (foz it was not the season of the yere in whiche this kynde of byrdes are woont to bee taken) one persone there, putte theim in reinembꝛaūce, that there might some bee foūd at Lucullus his hous who vsed to kepe of theim aliue al the yere long. Why (q Pompeius) is the wynde in this dooze, þ except Lucullus wer a manne geuen to delices, Pompeius might in no wyse cōtinue aliue? And so the physician abandoned, he tooke hym to meates purueiable. ¶ A manly herte of the right sorte in dedde, whiche would not bee bound to ough thākes vnto delicate piekyng meates, no not foz to saue his veraye life therby.

The manly herte of Pompeius in contemnyng small delices.

12. When there was on a tyme befallen

fallen in Roome a greate scarfitee
of cozne, Pompeius beeyng declared
in wooꝝdes and in title the puruci-
our of cozne, but in veraye deede
the loꝝde bothe of sea and lande,
sailled into Africa, Sardinia, and Sici-
lia: and a greate quantitee of cozne
shoꝛtely gotten together, he made
haste to retorne to Roome again.
But the maryners, by reason of a
soꝛe tempeste soodainly arisen, bee-
yng lothe to take y^e seaes, Pompeius
hymself first of al entreed into the
shippe, and bidde the ancoꝛes to
be waied oꝛ hoysed, cryyng in this
manier: To auenture sailyng ne-
cessitee constreigneth vs, to liue it
dooeth not.  Declaryng that moꝛe
regarde ought to bee had of our countree
beeyng in teoperdie, then of our owne pri-
uate safegarde. ffoꝛ to spend our life in the
cares of succouryng and relieuyng the com-
menweale is a high honestee: but our coun-
tree in extreme peril to be desolated through
our slouchfulnesse oꝛ slackyng is the foulest
shame

Moꝛe regard
ought to bee
had of our
countree, bee-
yng in teoper-
die the of our
owne private
safegarde.

POMPEIUS.

Of enee bee shame in the worlde : here bee wee putte in
 thei neuer so remembreance, that not onely brute bea-
 high are with stes dooen leat goo libertee, and come into
 famyn made seruitude, but also sturdie and stiffe-necked
 same enough. menne are with famyn brought down and
 made to stoope. Wee bee also taught that
 our priuate safegarde is lesse to bee tendreed
 then the welth publique.

13. When the breche betwene Poms
 peius and Iulius Cæsar was come to
 light and openly knowē, and one
 Narcellinus (as Plutarchus saith, but
 by the iudgemente of others. Mar-
 cellus,) one of y^e nobylste of those pers-
 ones whō Pompeius was thought
 to had sette on loft, had chaunged
 his mynde from thesame Pompeius
 unto Cæsar, in so muche y^e he was
 not afeard to speake many wooz-
 des against Pompeius, euen in y^e se-
 nate hous, Pompeius cooled & why-
 shed hym in this wyse: Art y^e not a
 shamed o Marcellinus (q^{uod} he) to raille
 on that persone, by whose benefite
 thou art made of a toungelesse bo-

How Pompe-
 ius put to si-
 lence one Mar-
 cellinus rail-
 ling on hym
 in the senate
 hous.

Dye

dye, eloquente, and of an hungre
sterued feloe, brought to suche
poynte that thou maiest not hold

bomityng. **The** he laied soze to the par- **The manifest**
ties charge ingratitude, who abused all that **ingratitude of**
the dignitee, autozitee, and eloquence that **many psones.**
he had, to the displeasure of the same persone
whō his bounden duetie had been to thank
for the same. For this kynde of ingratitude
is of all others moste vnhoneste, but yet
alas too comenly vsed in the worlde.

Unto Cato right eagerly val- 14.
lyng at Pompeius, because that wher
he the said Cato had often tymes
afoze told that the power of Caesar
from daye to daye encreacyng,
would in fine bee no benefite at
all to the publique gouernaunce
of the citee, but was rather encly-
nyng & growyng towarde tyrā-
nie, & yet Pompeius that not withstanding
would nedes entre familiaritee and bee allyed
with hym, Pompeius made aunswere
after this sorte: Thy dooynges o
Cato dooen moze nere approche
vnto

POMPEIUS.

The ende of
casuall thyn-
ges in the
world, no mā
doerth ne
maye fore-
knowe.

Humanitee
is il of a frēde
rather hope þ
best, thē fore-
telle þ worst.

15.
What vaūte
Pompeius
would make
of hymself
touchyng of-
fices bearyng
in Roome.

unto the spirite of prophete, but
myne are muche better standyng
with frēdeship and amitee. ¶ Me-
nyng þ Lato talked at rouers, forasmuche
as no manne liuyng maye foreknowe of cer-
taine þ ende of casuall thynge in þ worlde
to fall, and that he on his behalf tooke suche
wayes as the amitee and frendeship whiche
was betwene hym and Caesar at that pre-
sēte tyme required. It was a thynge certain
what of duetie ought to bee dooen for ones
frende, but vncertain it was, whether one þ
was now his frende would afterwarde in
tyme to come bee his enemye. And of a frēde
it was more standyng with humanitee &
gentlenesse to hope the best, thē to foredeme
the worst.

He would frankly make open
vaunte of hym self, þ euery publi-
que office that euer he had boyn
in the citee, he had bothe obtained
sooner thē he for his parte looked
for, and also had sooner geuen vp
again, thē was of other persones
loked for. ¶ That he had so tymely ta-
ken in hande to beare reule and office, or to
bee high capitain of an armie, came either
of

of fortune or of manlynesse before the com-
men course of age werkynge in hym. That
he gaue vp any office in due season again,
came of a moderate mynde, haupng an yte
and respecte not vnto tyzanie, but vnto the
profite of the commonweale.

After the battaill on y^e downes
of Pharsalia foughten, he fledde in-
to Egypte. And whē he should come
down out of his galie into a litle
fisher bote sent purposely vnto
hym by y^e kyng of Egypte, turnyng
hymself backe to his wife and his
sonne, he saied no moze but these
woordes of Sophocles.

πρὸς τὸν τυραννὸρ ὅς τις ἐμπορεύεται,
κείνου' σὶ δούλος, καὶ ἐλεύθερος μὴ.

Whoso gooeth, to dwell with a tyzanne,
Though he came free, is made his bon-
deman.

It appereth, y^e his herte throbbed afoze,
at his death approchyng, for as soone as he
was descendyng into the bote, receiuyng a
stripe with a sweorde, he gaue but one sole
stone, & w: appyng vp his hedde in a thyng
he held it out to bee stricken of.

Pompeius

16.

This kyng of
Egypte was
called Ptolos-
meus (as thet
wer al for the
mozte parte)
he had not
lōg afoze been
driven out of
his royalme,
and came to
Roome for
aide & succour
and was by
Pompeius
brought home
again wth an
armie, & sette
in possellioⁿ of
his crowne, &
in fine he leu-
ed Pompeius (by
whom he had
bē restored to
his kyngdō) &
sent his hedde
vnto Caesar
who as soone
as he sawe it
wept.

POMPEIUS.

17. Pompeius because he could not, to
 dye for it, awaye with þe chattyng
 and contynual bableyng of Cicero
 saied many atyme and ofte emōg
 his familiare frendes, I would
 with all my herte þe Cicero would
 departe from vs to our enemies,
 to thēde that he might bee afeard
 of vs. Notyng the nature and faction
 of thesame, of whiche by mennes reporte he
 was to his enemies full of crouchyng and
 lowely submission, & towardes his frendes
 froward in opinion, and woondzeous self-
 willed. This sayng of Pompeius dooeth
 Quintilian thus reherse, departe from vs
 to Cesar, and then þe wilt bee afeard of me.

What Pō-
 pei⁹ saied of
 Cicero, who
 se chattyng
 he could not
 abyde.

Cicero of his
 nature & fa-
 cion to his e-
 nemies lowely
 & to his fren-
 des froward.

18. The same Pompeius after that he
 had had woondzeous mysshappe
 in bataill against Cesar, keepng
 brought vnto vtter despaire, he
 came into his pauiliō like vnto a
 māne vtterly amased or a stonned
 & spake not one woorde moze, but
 onely this, why then streight into
 our campe too. And by & by doo-
 yng on hym a wede aunswerable

Pompeius
 brought to vt-
 ter despaire.

unto his presente fortune, he fled
away secretly.

19.

The sediciō of Sicilie suppressed
and appeased, & the citees whiche
had made þ insurreccion oꝝ rebel-
lyon peasably & quietly receiued
to grace again, onely the Mamertiz-
nes required to bee heard, allege-
yng and recityng certain lawes
many yeres afoze graunted vnto
thē by þ Romans, why (as Pompeius)
wil ye not surceasse to byyng forth
and read lawes vnto vs haupng
pour sweordes gydded about you
Signifyng that in case thei wer dispo-
sed to bee ordreed by þ right of þ lawes, thei
neded not to weare weapen about theim.

Where þ ord-
re of þ lawes
maye serue,
weapen hath
no place.

The same Pompeius when by let-
tres frō the Senate to hym direc-
ted he had perceiued, all that ener
Sylla had by the sweorde vsurped,
to be by þ whole cōsente, agrement,
and voices of þ vniuersall people
cōmitted vnto his power and go-

20.

What Pom-
peius said whē
all that Sylla
had vsurped
was by þ
cōsente of the
people of
Rome putte
into his hand
des.

¶ ii uer-

POMPEIUS.

Pompeius
wished to had
been borne a
more mannes
childe.

Great power
and autoritee
who hath not
assayed, se-
keth: who so
hath proued,
hateth.


21.

What Pom-
peius saied to
certain per-
sones suppo-
sing that he
could not bee
hable to beare
the maugre
of Caesar.

uernance, he gaue a greate clappe
on his thighe wth his hāde, & saied:
oh perill & daungier neuer like to
haue ende. How muche better had
it been for me, to haue been bozn a
pooze mans chyld, if I shal neuer
obtein to retire from the cures of
warfare, ne beeyng clerely dispe-
ched of suche matier and occasiō
of enuie as to be myne owne mai-
ster, that I maie with my wife
lede a quiete life in the countree.


Great power and autoritee, who hath
not assayed it, maketh high suite to haue,
who so hath proued it, hateth dedly, but to
leauē it, is a matier of no small daungier
and perill.

Certain persones allegetyng
y^t thei could not see how he should
bee hable to sustein o^r beare the
furour of Caesar, Pompeius wth a merie
countenance bidde thein to take
no manner thought ne care for that
matier. For (saieyth he) as soone as
euer

euer I shall haue geuen but a
 thumpe w my foote on y groude
 of Italie, there shall anon come The Route is
 many harte of
 Pompeius.
 leapyng forth whole swarmes, of
 bothe horsemen and footemen till
 wee crye hoe again.  A stoute cou-
 rage and a veraye mānes herte, if fourtune
 had been aunswerable in dooyng hir parte.

Now if ye haue not yet your bealpe full of
 this banquet, we shall adde also out of the
 noubre of the oratours twoo or thre of
 the pꝛincipalles and veraye best.

THE SAIYNGES OF PHOCION

 Phocion a noble Couſaillour of Athenes, a
 manne of high wisedome, singulare prudence,
 notable policie, moſte incorrupted maniers, in-
 cōparable innocencie & integritie of life, merua-
 lous clemencie, moſt bounteous liberalite & to be
 choſte a rare myrrour to all Counſaillours. Yet
 all this not wſtādyng, he was at lēgh through
 enuie & faſſely ſurmised accuſacions, guileleſſe
 cādemned & putte to death by his owne coun-
 treemen the Atheniens, and that ſo cruelly, that
 not onely he ſuffered the accuſtomed peines of
 death, but alſo after the execution, was caſt out
 into the felde without ſepulture or haupng ſo
 muche as one poore turf of yearth to lye vpon
 hym. Suche was partly the ingratitude and
D III partly

PHOCION.

partely the madnesse of the Atheniens in Phocion, Socrates, Solon, Aristides, & many moe innocent persons by their whole consente and agreements to persecute moſte high vertues in ſtede of moſte hapnous offences, and with moſte horrible iniuries to requite benefites.

Phocion a
mañe of fewe
woordes in tel-
lyng his tale.

Phociõ was
neuer ſeen
laugh ne
wepe.



hen firſt and foremuſt ſhall
ye haue Phocion of coſtitree
a manne of Athenes, but a
veraye Lacedemoniaſ aſwell
in integrittee of maners, as
also in knittynge vp his tale
ſhortely at fewe woordes. He was euen So-
crates vp and down in this poincte and be-
half, y^e no man euer ſawe hym either laugh
or wepe, or chaunge his moode, of ſo greate
conſtancie of mynde he was.

Unto this Phocion ſittynge in a
greate aſſemblee of y^e people, a cer-
tain perſone ſaied in this manier:
Phocion ye ſeme to bee in a greate
muſe or ſtudie. Right well coniec-
tured of you it is, q^{uod} he againe: For
I am muſynge if I maie cut of
any parte of the woordes that I
haue to ſaie among the Atheniens.
Other perſones take greate care and
ſtudie,

studie, to tell their tale at length with all *Phocion* laboure in
 mate bee sated, to the ende *ph* thei maie appere *fewer wordes*
 eloquente: but he did all his endeuour and to compise *ph*
 diligence to the contrarie, that is to weete, effecte of *his*
 how to compise & knette vp in *fewer wordes* matier.
 des, suche thynges as should directly serue
 to the effecte and purpose of his matier.

A voice beeyng by reuelacion 2.

sent to *ph* Atheniens, that in the same
 their citie one certain manne there
 was, who euermore cōtrariet and
 againsaiet the myndes and sen-
 tencies of all the vniuersall mul-
 titude besides, and the people bee-
 yng in a greate roze willed enquis-
 erte and serche to bee made who
 it was, *Phocion* discryed hymselfe,
 sayng: Euen I am the manne,
 whom the oracle speaketh of. For
 me onely nothyng pleaseth of al *ph*
 euer *ph* cōmen people either dooeth
 or saith.

What maye a bodye in
 this behalfe first maruail at: The herte of
 this manne beeyng voide of all feare: ozels
 the pletie and compassion of hym in that he
 would not suffre this suspicion to light on

Phocion liked
 nothyng that
 the grette and
 rude multi-
 tude either
 did or saied.

PHOCION.

The multi-
tude of þ peo-
ple, neither
doe ne saien
any thyng
right.

the necke of one or other innocent personer
ozels the singulare wysedome, by whiche he
perfectely sawe that þ rude and grosse mul-
titude (forasmuche as thei are led all by af-
feccions & panguies) neither dooe ne saie any
thyng standyng w good reason or discreciō

3.

On a certain daye Phocion ma-
kyng an oraciō in pzesence of the
people of Athenes pleased all par-
ties veraye well. And whē he sawe
his tale to bee well allowed and
accepted of the whole audiēce, he
turned hymself to his frendes, &
saied: What, haue I ~~for~~ (trowe wee)
vnawares spokē, any thyng other
wyle then well? ~~2~~ So thzoughly was
he perswaded, that nothing might contente
or please the grosse people, that proceded of
a right iudgemente.

Phocion was
fully pswaded
that nothyng
procedyng of
a right iudge-
mente might
please þ peo-
ple.

4.

What Pho-
cion saied to
certain Atthes-
niens gathe-
ryng money
toward a sa-
crifice.

When the Atheniens of a course
made a gatheryng about of the
citezengs to contribute eche manne
somewhat towardes a sacrifice þ
thei pzepaired and went about to
make, and (other folkes geuyng
thei

their deuocion towarde it) Phociō was moze then a dooſe tymes ſpo-
ken to, It would bee a ſhaine for
me (or Phocion) if I ſhould with you
make contribucion, and make to
this manne here no reſtitucion,
(pointyng to a creditour of his.)

Right many there been that thynken
highly well employed all that is beſtowed
or ſpent on temples, and on ſacrifices, or on
feastyng at churche houſes. But this ſerre
ſeepng manne, did the people to vnderſtand,
that a muche moze holy and godly thyng it
is, to repaie whom to a bodye is endebeded: To repaie
wher a man
oweth is an
help & a gods
ly thyng.
& what is it like that he would now iudge
or (trowe ye) of thoſe perſones, who (their
wiſe and chyldren defrauded) dooen ediſie
to the uſe of menne of the clergie or ſpiritu-
altee, palaces meete for kynges, & to main-
tein the idle loytrepng of theſame, dooen
deburſe & late out no ſmall porcion of their
ſubſtaunce.

To Demosthenes the oratour ſai-
yng, the Atheniens will putte the to
death one daye o Phociō, if thei ſhall
ong begynne to bee madde, he
aunſwered

PHOCION.

Demosthenes
would speake
all for to
please, and ra-
ther sweete
wordes, then
holosome.

answered in this maner: We in-
dede > (as ye saie) if thei shall bee-
gynne to bee madde, but y, if thei
shall come to their right wittes a-
gain. > For Demosthenes in op^e audi-
ence of the people spake in maner all y euer
he did for to please them, & to obtayn fauour
& would speake rather sweete wordes, then
holosome.

In prieson is
the best place
possible where
to see cōtinu-
all & the same
harmous ma-
lefactors.

6. When Aristogiton a false accuser
and byrnger of menne to trouble
was now alreadie cōdemned, and
in prieson there for to dye, & hertly
prayed Phocion to come and see hym
& Phocions frēdes would not suffre
y he should goo to suche a vile be-
die: And > I praye you (q he) in what
place should a manne haue better
phancie to speake vnto Aristogiton?
> The argumente of his frendes he did
moste synely wrest to the contrarie of their
menyng: signifying, that he would not goo
thither to bee a supporter or bearer of a com-
men malefactor, but to take the fructon
of his iustely deserved calamitee.

The

The Atheniens beeyng soze mo-
ued with the Byzancians, foꝛ that the
same would not receiue one Chare-
tes, whom y^e saied Atheniens had sent
with an armie foꝛ aide and defēse
of their citee against Philippus kyng
of Macedonie, when Phocio had saied
y^e there was no cause why to take
displeasure with their frendes foꝛ
hauyng suche mystruste, but ra-
ther with the capitaines that wer
menne not to bee trusted, he was
chosen capitain hymself. And the
Byzancians puttyng their affiaunce
in hym, he brought to passe that
Philippus departed thens as wyse
as he came without his purpose.

The mystrustfulnesse of the Byzanci-
ans he laied on the necke of the Charetes y^e
capitain, who was suche maner a manne, y^e
it semed an vn sure thynge foꝛ y^e saied people
to committe themselves to his proteccion.

To mistrust an vntrustie pson is a poinct
of wysedome: but to putte themselves into
the handes of Phocion beeyng a manne of

Byzantium, a
citee of Thra-
cia nigh to y^e
seas yd, first
edified & bud-
ded by Dan-
sianias Cap-
tain oꝛ kyng
of the Lacedæ-
monians, & of
terward en-
larged by Co-
stantin^{us} Em-
perour of the
Romaines, &
made y^e hedde
citee of al the
the empire, &
named Con-
stantinopolis
whiche name
of Constantis
noble it obtai-
neth & kepeth
yet still vnto
this daie, it
was also cal-
led noua Ro-
ma, newe
Roome.

To mistrust
an vntrustie
persone, is a
poinct of
honest wysedome.

PHOCION.

honeste estimation & credit thei made no-
maner stickyng no? no bones at all.

3. Alexander kyng of the Macedonians
had sent an hundred talentēs vnto
Phocion in the waye of a rewarde
But Phocion demaunded of theim
whiche brought the money, how
it happened, that, where there wer
Atheniens many moo thē he, Alexan-
der would send suche a rewarde to
him alone. The messagiers in this
wyse aunsweryng, because he iud-
geth the alone emong theim all to
bee an honest and a good manne,
well (q̄ Phocion) then leat hyin suf-
fre me bothe so to bee reputed, and
also to bee suche an one in deede.

Phocion refu-
sed a greate
summe of mo-
ney sent vnto
hym in re-
warde by A-
lexander.

Those perso-
nes through
whose hādes
the admini-
straciō of the

How proprely he tooke their reason out
of their mouthes, and applied thesame to an
ocasiō of the refusyng the gifte. Now, what
manne maye in this matter any other then
meruail at the synceritee of an herte which
could not bee corrupted: Phocion was a
manne in povertee, and yet was he nothing
at all moued with the greatenesse of the re-
warde. And al vnder one did he notifie, that
suche

suche persones as hauyng the conueighaunce commeweale
and administracion of the commeweale, dooeth passe
doen yet for all that not hold their handes bee naught if
from takyng rewardes, neither been good thei take re-
menne, nor ought to bee accounted for wardes.
any suche.

Whē Alexander made instaunce
to haue certain galies found vnto
hyin by the Atheniens at their coste
and charge, and the people cryed
earnestely for Phocion by name to
apere, that he might declare what
aduiſe & counsaile he would geue: he
arisyng vp out of his place, saied:
Then, myne aduiſe and counsaile
is, that either ye suppressē wth wea-
pen suche persones as been of po-
wer to ouermatche you & to hold
you in subiecciō, or els shewe ami-
tie and frendeship towardes the
same. At fewe woordes he gaue coun-
saile that nothyng was to bee denyed vnto
Alexander on their behalf, onlesse thei had
assured truste & confidence, if he would take
peper in the nose, or stiere coles, to wyng
hyin to the wurse with dynte of sweorde.
Wherin

What coun-
saile Phocion
gaue to A-
theniens, consul-
tyng whether
thei should
send to Alex-
ander any
galies or not.

The stronger
must bee obey-
ed and haue
his wille.

PHOCION.

Alexander Wherin if Alexander seemed the stronger of
could in no bothe, that then it was no prouoking of the
wyse abyde to young manne beeryng all herte, and one that
haue any nay to dye for it could not abyde to haue any
in his requestes.
Res.

10. There was a brute and ruinour
noysed (of * whose byrnyng by
noman could tell) that Alexander
was deceased. Anon out sterten
orators, exhortyng the Atheniens
to make no ferther delaie ne tary-
aunce, but incontinente with all
haste to begynne warre. But Pho-
cion willed theim, not bee ouer ha-
stie vntil some more certain know-
lage might bee had. For, (saith
he) if Alexander bee dedde this day,
he wil bee dedde the morowe too,
& the nexte daye also. & He grauely
restraigned and stated the heddie vndiscrete-
nesse of the orators.

What Phocion said
whē the ora-
tors of A-
thenes gaue
thē cōfide[n]ce
to make warre
vpon a ru-
mour of the
death of Ale-
xander.

* Plutarchus in the life of Phocion saith that one Alcibiades was the first that told the newes of the death of Alexander in Athens. Vnto whom Demades an orator said that there was no credence to bee geuen, allegyng, that it could none other wyse be, but al the whole vniuersall woulde to bee replenished and stufed with the odour of suche a dedde bodye euen the first daye, if it had been true that Alexander was dedde.

When

When* Leosthenes had persuaded the citee of Athenes to make warre beeyng sette agog to thynke all þe worlde otemele, & to imagin the recoueryng of an high name of free dome and of principalitee oꝝ soueraintee, Phocion affermed his woordes to bee sembleable vnto cypres trees, & whiche although thei bee of a greate highthe, and goodly to behold, yet haue no fruite ne goodnesse on theim. & Nothyng could possible haue been spoken to better purpose of talke that promyseth many gaye good moꝝtows, and maketh toly royall warantise of thynges in woꝝdes, but without any effecte oꝝ comyng to passe of deedes, euen sembleably as the cypres tree shootyng vp into the aier with a toppe of a great highthe, and growyng sharpe with a bushe greate beneth and smal aboue of a trymme facion, semech a ferre of to make assured warantise of some especiall gaye thyng, and yet in deede there is almoste no tree moꝝe barren.

The woordes of Leosthenes Phocion likened to a cypres tree goodly to see to, but in deede vnfraitefull.

There is any tree moꝝe goodly to behold, as farre as, the cypres tree, nor in deede moꝝe barren.

*Leosthenes was a manne at this tyme, of greate authoritee and estimation in Athenes, who would not rest prouokynge the people to make warre vpon the residues of Grece, vntill he had brought

PHOCION.

brought them in mynde so to dooe. And hymselfe was Cap-
tain in the same warre, and fought a greate felde against Anti-
pater and the Beocians, and the Atheniens woonne the felde.
But Leosthenes was slain in that battree. And wheras the A-
theniens myndyng to continue warre and percciuyng Phocio
to bee altogether against it, had deuysed a wyle to haue one
Antiphilus succede Leosthenes, and to put Phocion by, lest
he would turne the warre into peace, Phocion commaunded
by proclamacion þ as many as wer betwene the age of sixteen
yeres & senentie, should out of hande geat them to their horse
and harnesse, & prouidyng themselves vitailles for fyve daies
to come and folowe hym. This the people cryed out vpo, and
thet that wer by reason of yeres ymptete or vnhable or other-
wise by the lawe discharged of gooyng to warre, geutched at
suche an vreasonable proclamacion. To whom Phocio thus
answered: why what wrong dooe I vnto you, sens that I
must god footth with you myself beeyng. lxxx. yeres older. But
thus at the last he abated their hast towardes warre, & quieted
the citee to kepe themselves at home in reste and peace. This
annotation maye serue for the perfecte elucidacion of the. xvi.
apophthegme.

¶ The Cypres tree (saith Plinius in the. xxxiii. chapitue of the
xvi. volume) is elfish and frowarde to spyng vp, of a fruite
that maye well bee spared, of berres euilfaouredly wythered
and Cronken, of leafe bittur, of saour rammye, and not so
muche as for geuyng shadowe to bee loued or sette by, of
boughes, branches and leaues no more but here and there one
in maner euen like a litle thynne shrubbe. &c.

12. But when y first begynnynge of
thesame warre had happyly for-
tuned (for as is aboue noted, thei woonne
the first felde, and vauquished the Beocians, &
putte Antipater to flight) & the citee for y
prosperous

prosperous tydynges therof gaue
laude and thankes to the goddes
with sacrifice* & high solemnitee,
Phociō beeyng demaūded whether
he would not with his good wille
haue had ysame thynges so dooe,
saied, yes veralye, my wille was
neuer other but to haue all execu-
ted and dooen euē as it hath been
now, but that not withstandyng,
I am yet still of this mynde, that
I would the other waye had been
decreed. ¶ Denyng, that thynges also
without all wysedome or good aduise pur-
posed, haue at many tymes prosperous and
luckye happe, and that, as often as thesame
dooeth so chaunce, the partes of menne is,
to reioyce in the behalfe of the commenweale
but yet that menne ought not for any suche
respecte or cause, not to purpose euermore
the best, and take y best wayes. Yea and, at
auenture this ranne in Phociōs hedde, y
menne ought not euen at the first choppe to
putte assured truste and confidence in the
luckie chaunces that happen at the first be-
gynnyng of thynges, but that the later ende

P

of

The constācie
of Phociō in
not repetyng
his good coun-
saill geuen,
though the co-
trarie happe-
ned well and
luckely.

Thynges but
discretely pur-
posed, dooen
many tymes
succede well,
but yet y best
wayes are co-
uermore to
bee taken.

Not y begyn-
nyng of thyng-
es, but y last
ende must de-
clare whether
thesame was
well attēpted
or not.

PHOCION.

of all the whole matter must bee it that that
declare of what sorte the first attemptyng
appointemente of the same entrepryse was.

★ Immediately upon the hanging forth of the armie (saierth
Plutarchus) that had a fair daye vpon their enemies, and the
Bacchis ioyning with them in battaill were discoufited, &
Antipater put to flight and chased into Lamia (which a towne in
Thrace) and there pended vp. The same good fortune in this
battaill, sette the citty of Athenes in greate pride beeryng
inflated & puffed vp with no lesse hope then ioyfulness. Where
upon were made plaies for a triumphe almoste in euery corner
through out the citty, and no temple ne chapell boide of proces-
sions & thankesgeyng to goddes, whiche had shewed suche
propice, fauour & goodnesse towards them. And euen emids-
des all this gife, the reporte goeth, that many persones (from
whom Phocion as touching battaill to bee made had dissen-
ted) remembred of Phocion in the waye of contumelie and de-
spite, wether he would in his herte these thynges not to haue
chaunced, to whom he thus shaped his answer. Maye veray-
ly not so, and yet do I nothing repente my first aduise & coun-
saill. Thus ferre Plut. He was (saierth Valerius Maximus)
so redfast a defender of his constancie that in open audience of
the people he affirmed hymself in trespasse to bee veraye ioyous of
their prosperous good pcedynges, but yet that not withsta-
ndyng his first aduise and counsaill to had been muche better.
For he would not graunte that to bee naught, for the same that
he had afore right well seen and perceiued to bee best, he would
not afterward graunte to bee naught, because they had had
good happe and fortune in that whiche an other bodye had
naughtily counsailled and perswaded them vnto, as one that
esteemed more happy lucke in that that they had tooken, but more
hopelesome in that that he had counsailled. For veraye chaunce
doeth often tymes help timerites, when it sheweth tendre fa-
uour to heying counsaill, and doeth more desperately shewe
furthraunce, to the ende that it maye more vehemently hurt
afterwarde.

When

When the *Macedonians* had by
forceable entreaunce broken into
the countree of Attica, and destroyed
the sea costes of the same round a-
bout, *Phocion* tooke forth with hym
a compaignie of young menne
beeyng in their best luste & age, of
whom soondrie persones hastily
approchyng vnto hym, and (like
as if they had been capitains) ge-
uyng hym counsaill that he should
by p̄uēcion geat to a certain hils
locke, & that was euen there in sight of the
Macedonians, and should in the same
pitche his campe & there sette his
hostemen: other some affirmyng to bee best that
he should suddenly enuiron the sated *Macedo-
nians* with his horsemen: and other some taking
vpon them to teache hym to sette vpon his ene-
mies, one out of one place, an other out of ano-
ther place, & one this waye, and another þ way,
oh god *Hercules* (q̄ *Phocion*) what a
mayny of capitaines I see here,
and good souldyours woondre-
ous fewe. & Notyng þ vnadvisednesse
indiscrete faction of young folkes, whiche
was

13.

* Read of this
in the apoph-
thegme & note
next afore go-
yng. And of þ
same matter,
read in þ xviii
apophthegme
of this *Pho-
cion*.

This is ad-
ded out of
Plutarchus
in the life of
Phocion.

Many Cap-
taines, & fewe
good souldy-
ours, q̄ *Pho-
cion*.

PHOCION.

The duetie
and parte of a
good souldy-
our.

The Atheni-
ens in conclus-
ion overco-
med by Anti-
pater & kepte
by his garr-
ison.

14.

Memyll^o cap-
tain of An-
tipater his
garrison in
Athenes.

Phocio refu-
sed to take
money of Me-
nyll^o his gift.

This is tou-
ched afore in
p. viii. ap. p.

was so prest to take in hāde to lede & teache
the capitain, wheras the duetie and parte of
a souldy our is not to bee a butsie geuer of
counsail, but when p case requiteth, lustyly
to bestiere hym about his buisynesse. Yet
neuerthelesse battaill toynd, he woonne the
victorie, and ouercame Nicion the capitain
of the Macedonians. But ere long tyme af-
ter, the Atheniens beeyng clene ouercomed
and subdued, wer dztuen to take a garrison
of Antipater & to bee ouer them in the callye
of their citee.

When Menyllus the capitain of
the garrison, would (for loue and
good wille) haue geue Phocion money,
Phocion takyng greate indignaciō
and foule skorne at p mater, saied
p neither he the said Menyllus was
better manne then Alexāder, and p
cause to take any rewarde or gifte
of money now was worse then at
that tyme when he refused to take
money set vnto hym by Alexander.
And an herte that could not bee conuired
ne bought with money.

15.

Antipater would many tymes
saie

late, & wheras he had twoo frēdes
in Athenes, he could neuer in all his
liue perswade Phocion to take any
money or other thyng of his giste,
nor neuer fille Demades wth geuyng.

¶ Thissame was Demades the oratour
who was excellent & passyng good in ma-
kyng an oracion or settyng out of a tale wth
out any studie or vnprouided, wher as De-
mosthenes made none oracions but dili-
gently penned afore.

¶ Unto Antipater requirynge hym
to dooe for hys sake some thyng
whatsoever it was not standyng
with iustice, he saied: ¶ Antipater
thou cannest not haue of Phocion a
frende & a flaterer bothe to gether.

¶ A frende is at cōmaundemente so ferre
as conscience and honestee will suffre, and
no ferther. ffor in dede one frende ought in
no wyse to require of an other frēde a thyng
that is vniust. But as for a flaterer, he is a
readie and a seruiceable payge for what so-
uer a bodye will haue hym dooe.

¶ When the people of Athenes wer
importune & Phocion should take
¶ iii an

Antipater
could neuer
persuade Phoc-
ion to take as
my money, nor
fill Demades
with geuyng.

Demades had
no feloe i ma-
kyng an ora-
cion without
studie, wher-
as Demosthe-
nes penned al
his matiers
afore.

16.

How Phocion
made answer
to Antipater
requirynge hē
to dooe a cer-
taine thyng
contrarie to
iustice.

One frende
ought not to
require any
vniust thyng
of another.

17

PHOCION.

For further
Declaration
herof reade þ
annotation
of the. xi. a-
pophthegme
of this Phocion.

How Phocion
stated the Atheniens
beeyng in a so-
dain pangue
to continue
warre w the
Theocians.

18.

an armie with hym into Beotia, and
Phocion iudged in his mynde that
so dooyng would bee nothyng for
the profite of the commēweale, he
made a proclamacion, þ as many
as wer in the citee betwene sixteen
yeres of age and sixtie should bee
in a readynesse and come folowe
hym. The aged mēne in this case
cryyng out against hym, and alle-
geyng for their excuse þ thei wer
ympotēt and feble for age, why (q
Phocion) there is none vnreasonable
thyng contained in my proclama-
ciō, seng that I myself dooe make
readie to goo forth w theim as
their capitain beeyng .lxxx. yeres
of age. By this subtille meanes he ap-
peaced & cooled þ soodain heate of þcōmens.

After the death of Antipater, the
commenweale of the Atheniens bees
yng come again to suche state þ
the peoplet rewled, and wer euery
manne like maister, Phociō was at
a comen assemblee condemned

to dye. And so it was, & his other
 & frendes whiche had been con-
 demned to death together with
 hym at the same tyme, went piete-
 ously wepyng and makynge lamen-
 tacion when they wer led to prysō
 but Phocion went as still as a lābe
 not speakynge a woorde. But one
 of his enemies meetynge wth hym
 in the streete, after manie despi-
 ous and raillynge woordes, spette
 in his face. Then Phocion lookynge
 backe vpon the officers, saied:
 will nomā chastice this feloe here
 vncomely demeanynge hymself?

Phocion be-
 yng innocēte
 condemned to
 death by the
 people of A-
 thenes.

The patience
 of Phocion.

¶ This moste vertuous and godly māne
 euen when there was with hym none other
 waye but death, had care of p^u publique good
 ord^re to bee kept. He made no complainte
 of that so haynous a touche of vllantie, nei-
 ther did he require auengement against p^u
 partie who contrarie to p^u lawes was eage
 to shewe crueltee vnto a cast māne: he onely
 willed the euill example, & was contrarie
 to good maner & behaueour to bee repres-
 sed: and to that horrible cruell dede he gaue
 no worse name but vncomely demeanure.

Phocion whē
 he was calte
 to dye yet had
 care of good
 ord^re to bee
 kept in the ci-
 tee.

PHOCION.

¶ The philosophers that dooen write of politique gouernaunce describen the state of commonweales to haue been diuerse in diuerse places. Somewher, kynges gouerned, as in Persia & in Roome at the begynnynge, and now in Englande, whiche was called Monarchia, and this state al wyters dooen agree vpon to be the beste. Some commonweales haue been gouerned by a certain nombr of magistrates and counsaillours, as in Roome, from the exterminacion of kynges vntill the tyme of Iulius Caesar, & at this presente daye in Venyce, & this was called Oligarchia, or Aristocratia. Somewhere all the people reuel and wer echeman of equall autoritee, as in Athenes vntill thei wer yoked by the thirtie tyrannes, and afterwarde conquered and subdued by Philippus, and after hym holden in subieccion by Alexander, after hym by Antipater, after whose decesse thei obtained again their first state, whiche was called Democratia. And this was of all other the wurst, as here may right well appere, for the people beeyng sembleable to a monstrous beaste of many heddes did thynges heddyly without due counsaill, aduise, deliberacion, discrecion or reason, as the Atheniens beeyng in furious raiges mooste wrongfully putte to death many innocent persones, high clerkes and noble counsaillours, as afore is noted in the .v. apophthegme of this same Phocion.

¶ With Phocion wer cōdemned to death Nicocles, Thucydippus, Hegemon and Rithocles. And besides these wer condemned beeyng absent Demetrius Phalereus, Callimodon, Charicles and soondrie persones moo.

19.

How Phocion
counforted
Thucydippus
beeyng out of
patience whē
he should dye.

Of those persones whiche wer to suffre death with Phocion, one manne especially among all the others, beeyng woondrefull ympatient bewailed his missehappe whō Phocion counforted after this
sorte:

sorte: Is it not enough for the **O**
 Enippus, (or as some readen Thudip-
 pus) to dye in cumpaignie wth Phociō
 Phociō was dooen to death, not onely
 beeyng wout gilt but also beeyng one y^e had
 dooen highly well for the commeweale. It
 ought therfore to haue been esteemed a grea-
 te coumforte and reioycyng for the partie
 beeyng innocente, wrongfully to bee putte
 to death with suche an innocente and good
 manne as Phocion was.

At his last houre, when y^e bzuage
 of wyne and the iuice of hemlocke
 tempreed together was brought
 vnto hym, one demaunded of hym
 whether he wer disposed any-
 thyng to saie vnto his soonne, (for
 thesame was there present: (Dere
 soonne (or Phocion) I bothe streigh-
 tely charge and commaunde the,
 and also right hertly desire and
 praie the, neuer to beare towardes
 the Atheniens any grutche or malice
 for y^e remēbreance of this matier.
 ¶ To other persones when thei suffre ex-
 tuction the chief coumforte, that thei com-
 menly

It maye bee a
 coumforte for
 an innocente
 wrongfully to
 suffre with in-
 nocentes.

20.

Of y^e maner
 of puttyng co-
 dēned psones
 to death in A-
 thenes, reade
 afore in y^e an-
 notacion of y^e
 liiii. apoph. of
 Socrates.

What Phocion
 saied to
 his soonne at
 the houre of
 his death.

PHOCION.

The entier
zele & affectiō
of Phociō to-
ward his coun-
tree.

menly haue, is the hope of their death to bee
afterward auenged: but Phociō did all that
in hym late to prouide that h̄ soonne should
not reuenge h̄ wrongfull murtheryng of his
own father, and was more desirous that h̄
same should beare tendre zele & affectiō to-
ward his countree, then toward his parēte.

21.

Unto Nicocles makynge instaunt
requeste for licēce to suppe of his
parte of the poyson befoze h̄ Phociō
should, well (q̄ Phociō) though this
bee an harde thyng to obtein and
much against my stomake, yet
must it nedes bee graunted vnto
h̄ manne whō I neuer saied naye
of any thyng in all my life tyme.

Phociō loued
and fauoured
Nicocles sin-
gularly well.

Nicocles the
moste trustie
frende that
Phociō had.

Phocion had euermore borne singular
loue & affectiō towardes Nicocles the most
faithful and truest herted manne among al
the frendes he had, and for h̄ cōsideracion it
would haue been a greate greif to h̄ herte of
Nicocles to see the other passyng out of this
worlde. Whiche greif to auoid, he desired to
drynke first hymself. And in this thyng also
did Phocion shewe pleasure to his frende.

22.

When all h̄ cast menne sayyng
he

he alone had dzoonken, and onely
 Phocion was remainyng vnserued
 (by reason that þe poison had been
 all consumed by the others) the
 hangmā saied plainly and swoze
 þe he would not serue hym except
 there wer laied down in his hande
 twelf good Drachmes (¶ *little vnder*
vi. s. Gerlyng.) for an ounce of hem-
 locke iuice (he saied) would coste
 not a ferthing lesse. Phociō therfoze
 to thēde that his death might not
 bee delaied oꝝ flacked through þe
 feloes bꝛableyng, to one of his
 frendes purposely called, spake
 thus. Forasmuche as it is so (sai-
 ed he) þe in þe citee of Athenes a māne
 cannot dye neither, but he must
 paie for it, I beseeche you hertly,
 paie þe hangman here his askyng.

The price of
 an ounce of
 Hemlocke
 iuice in A-
 thenes.

What Phocion
 saied to the
 hangman
 would not mis-
 sistre the poi-
 son vnto him
 without mes-
 sey.

When Demosthenes was buisie
 castyng out many blouddie wooꝝ-
 des against Alexander beeyng now
 at

CICERO.

How Phocion
rebuked Des-
mostenes ca-
sting forth
many railing
wordes aga-
inst Alexander.

at y^e veraye pointe to wyne and
entre y^e citee of Thebes, Phocion tooke
hym vp with this greke verse of
Homere, out of the first booke of
the werke entitleed Odysssea.

σχέτλιε, τί π' ἑθέλεις ἐρεθίζεμεν ἄγριον
ἄνδρα:

Wicked creature, what phansie hast thou,
Suche a soure feloe, to prouoke now:

THE SAIYNGES OF MAR- CVS TVLLIVS CICERO.

Of Marcus Tullius Cicero to speake as
his worthinesse requireth, were to write an infi-
nite volume touched & replenished wth whole hea-
pee of laudes & praises. But for this present pur-
pose & place it shalbe enough to saie, y^e he lynes-
ally descended from the hous of Tullius an annu-
ciete kynge of the Volsces. But (as the worlde
and all thynges are full of chaunges) so in long
processe of yeres the ioplitee of that bloude and
name fell to decaye and to ignobilitee. Albeit euē
in the tyme of Cicero the Tullies remained in
the degre and acceptacion of gentlemen, and Ci-
cero euē at his first comyng to Rome enjoyed
the degre of a gentleman, and lyke as he was
vnder the estate of the Senatours whiche were
lordes, so was he aboue the condicion and degre
of

of the yemmarie or comenaltie, his father was called Tullius, a manne of no greate name ne porte, his mothers name Olbia a riche woman. He was boyn in a towne of þe Volsces called Arpinum, free of Roome to enioye all maner franchises, libertees, priuileges, and offices in the same. Neuerthelesse al suche persones as neuer had their parentes dwelling in Roome, ne bearing any magistrate or office there, wer called, *novi homines*, newe men, that is to saie come of straungiers and menne vnknewen to beare autoritee and reule in the citee. Tullius was at last the father of all eloquence, a greate wyter of bookes in all kyndes, and a manne (as Plinius of hym sayeth) for witte and eloquence out of all comparison, he gotte vp by litle and litle to beare offices in Roome even to the veraye Consulship, and that with as muche honour, as toyere, glozie, and renoume as euer manne did, in somuche that he was þe first þeuer was called in Roome, *pater patriæ*, the father of his countree, that is to saie, the onely sauer & keper of the countree. Neuerthelesse, was he at length banished & his hous in despite, beate & throwen downe to the hard grounde, but at last he was sette home again of their owne accorde and received wth suche honour as neuer was any mane there befoze or sens, and had a newe hous builded for hym at the charges of the citee twye so good & double so faire, as his owne was afoze. In fine he was by the permission & suffraunce of Augustus Caesar with all vilanie possible slain at the comaundement of Marcus Antoni^o his enemye, who caused his right hande with whiche he had wyten to bee stricken of, and his tounge to bee cut out of his hedde with whiche

CICERO.

he had made many noble oracids before the Senate and people of Roome. And after that the saied Antonius had had his hedde presented in a dyshe at his table, and had satiated his more ernell pies with the contemplacion of it, he caused the same for extreme contumelie and despite to bee nailed vp in the place that was called rostra, where Tullius had before that tyme pronounced many a soze inuective against hym.

I.
Quere Tullius muche testified at for the surname of Cicero.



Archus Tullius, (forasmuche as he was muche tested on for the surname of *Cicero) beeyng warned by his frendes to

What Tullius saied whē his frēdes advised hym to take some other surname in steede of Cicero.

choose and take vnto hym some other surname, answered that he would ere he dyed make the name of Cicero more noble and famous, then was the name either of the

The houses of the Catons, Catules & the Scaures wer of greate renoume in Roome.

Catons, or of the Catules, or els of the Scaures, for these houses wer of espectall fame and renoume among the Romaines, wheras Tullius was a manne but newly come to Roome and as yet vnkowen there. And as for the surname was a readie thyng to bee tested at, because it appeared

pered to haue been deuoted of the moſte vtile
 poultz called cicer. Yea wyſſe, as though
 the familie of thoſe Romaines whiche were
 called Fabii, ſeemed not to haue had that ſur-
 name firſt of Benes (whiche are in latine
 called, Fabæ) & thei that wer called Lentuli,
 to haue been ſurnamed of another poultz
 whiche the latine menne dooen call, Lentem.
 But to this preſent purpoſe, of ſlendre no-
 bilitie and renoume is that manne, whiche
 hath none other poincte of nobilitie in hym
 beſides the lineal deſcent of his auncetours
 and his ſurname. The moſte honourable
 kinde of nobilitie is þ whiche euery manne
 dooeth purchace to hymſelf by his own pro-
 pte vertues and good qualitees. Neither pro-
 ued Marcus Tullius a false manne of his
 woorde, for þ name of Cicero is at this pre-
 ſente daye moze comen in eche mannes
 mouthe, then are thre hundred ſuche as the
 Catules, and þ Scaures with all their gar-
 landes, their images of honour and their
 petigrees.

As touchyng the ſurname of Cicero, it is to bee noted þ this
 Marcus Tullius right well knowyng his owne petigree and
 anceſtrie, reſumed the ſurname of the ſtocke from whiche he
 was deſcended. For the firſt Tullius was ſurnamed Cicero,
 of a litle peece of fleſhe growyng in the ſyde of his noſe like
 to a cicer, whiche is a litle pulz muche like to a peaſe. Some
 there been that call it the fathe, but I doubt whether truly
 or not. But in tyme of olde antiquities a comen thyng it
 was

The ſurna-
 mes of thoſe
 whiche were
 called Fabii &
 Lentuli, wher
 of thei came
 bp.

Of ſlendre no-
 bilitie is that
 manne, who
 hath nothing
 but the peti-
 gree of his
 auncetours &
 his ſurname.

The moſte
 laudable no-
 bilitie is that
 whiche euery
 manne ach-
 ueth by his
 owne prope-
 vertues.

CICERO.

was that families wer surnamed of diuerse suche thynges (saith Plinius in the third chapitue of the. xviij. booke) as the familie of those whiche wer in Roome called *Pilum* was first surnamed of the inuētyng of *Pilum*, whiche is a peell suche as thynges are brayed withall in a mortare, & in olde tyme thei had none other waye to grynde their coyne. Also *Pisones* wer surnamed, a pisado, of gryndyng with a querne, because it was their inuencion. Those also (saith he) whiche wer called *Fabii*, *Lentuli*, and *Cicerones* had their surnames at the first of suche thynges in the sowyng and housbandrie wherof thei excelled others.

¶ For the renoume of the *Cato*s, of the *Catules*, and the *Scanes*, & of their families in the histories of *Cicero*, *Titus Livius*, *Flores*, *Plutarchus* and *Valerius Maximus*. For some more light to bee geuen to this presente place, as touchyng *Cato* the first, I haue thought good to sette the woordes of *Plinius* in the. xxvij. Chapitue of the seuenth booke. In other kyndes of vertues (saith he) many persones haue many soondrie wayes excelled. But *Cato* the first of the hous that was called in Roome *gens porcia*, hath been thought to haue in mooste high degree performed & shewed the mooste high thynges þ̄ maye bee in any moztall creature, beeyng the best oratour that euer was before his tyme, the best capitaine of an armie, and the best Senator. And as for this was in *Cato* alone and neuer in any manne els, that he was vpon accusations lower and lower tymes brought to his aunswere before iudges at the barre, and neuer any manne moo tymes attained, and yet euer quite. For this *Cato* because he was a graue and a sage father, and a continuall enemye and pursuer of all vice, had the hatred of many persones, who of malice wrought to bring hym to confusion, but his innocencie euermore deliuered hym. From this *Cato* lyneally descended *Cato Uticensis* a veraye noble mane also, as is afoze in the saynges of *Augustus* largely mencioned and noted.

¶ Of *Quintus Lutatius Catulus*, it is written in the chronicles of Roome, that in þ̄ first warre þ̄ the Romaines made against the *Cartaginiens* he with a nauie of thre hundred shipps


pes made sixe hundred shippes of theirs couche, and tooke their
 vittailles and other lading, and the chief Capitain of the same
 himilcon. But the memorie of these mennes aces is now cleane
 extincted, the memorie of Cicero by reason of his moste noble
 booke is ymmoortal, & shall neuer dye whyle the worlde shall
 stande. Of whom Plinius in the. xxx. chapitur of the seventh
 volume among many high praises moe saith in this wyse:
 All hail Cicero the first manne that euer was called patens
 patriae, the father of our countree, and the first manne þeuer
 deserued a triumphe and neuer diddest on harnesse for the ma-
 ter, and yet diddest as worthly deserue to haue the garlande
 of a triumphe for thy toung, as euer had any other before for
 the swerde. (¶ Whiche he speaketh of the suppressyng of þe
 sedicious confuracation of Catiline, whom Cicero did peaceably
 destroye and put to death with all his complices and adheren-
 tes without blouddshed of any of the true citezens.) All hail
 the parente & chief founder of all eloquence of the latine toung
 and (as Julius Caesar the dictatour sometyme thy greate ene-
 mie hath left in wrytyng of the) one that had achined a garlande
 of triumphe so ferre surmountyng the garlandes of all other
 mennes triumphes, as it is moze highly to bee esteemed to haue
 so highly auanced and extended throught out all partes of the
 worlde the boundes and limites of the witte whiche the Ro-
 maines haue, then of their emper.

¶ Marcus Aemilius Scaurus, in the tyme of his consulship
 passyng by chaunce along by Publius Decius then chief ius-
 tice, when he sawe the same iustice not to dooe his duetie of o-
 besaunce, commaunded the same to arise from the benche, and
 then did Scaurus cutte the garmente of Decius (whiche was
 as greate a dishonour & ignominie, as if a chief iustice should
 haue his cote pulled from his hedde here in Englande, and bee
 disautorisid or deposed from his office) he cutte the benche þe
 Decius had sitten on, in token of his depolition or depuaciō
 and proclaimed that no persone should any moze resorte vnto
 the same Decius for iustice. Also, beeyng consull he triumphed
 of the Ligures and the Gantiskes. And at other seasons did
 many noble aces both of buildynges and otherwyse. He was

CICERO.

of so high autoritie in Roome, & of his owne hedde without any other bodys counsaill, he sette Opus in harnesse against Gracchus, and sette Marius to warre against Glaucia & Surninus. In his olde age he was accused and appealed by Marius one of the tribunes for the people, that he had enforced the frendes of the Romaines and all the countrey of Latium to battaill, for answer to whiche complainte and accusation, thus he saied openly vnto the people: Masters all, Marius saith that Semilius Scraurus enforced and droue such as are in League with this cite to harnesse and weapon, and Scraurus saith it was nothyng so, to whether of the twoo doe ye geue credence: vpon these wordes was he dismissed.

2.

When he offered a silver bolle to the goddes, he had his * forename, and his name stamped and sette out in plain lettres, but for his surname, Cicero, he engraued the figure and proportion of a ciccer.  Not shynkyng an ynche for the interpretation of capcious boulders.

* The Romaines for the moste parte, especially suche as were of any nobilitie and renoume, had thre names, the first was called Praenomen, the forename, as Marcus, whiche we doe call the christian name: the secounde was called nomen, the name, as Tullius, whiche was the common name of the house or familie that they were descended of, and this we call our surname, because we haue not the thirde in vse, (except it should bee called our sire name that is to saie & name of our fathers bloodde & auncestre.) The thirde was geuen vpon some other externall chaunce, cause or consideration, as Cicero, and semblably in others.

Suche

Suche oratours or aduocates 3.

as in vtterynge their matier, or in makynge their plea dooen vse to crye out as if thei wer in a mylne or in a roode losse, Cicero auouched to bee sembleable vnto lame creples, for þe suche maner oratours sembleably had al their refuge vnto suche clamourous, yallyng, as lame bodyes to their horses.

Clamorous
and yallyng
oratours
likened
vnto lame
creples.

Yea & euē at this presēt date, a rief thyng it is to see feloes enough of the self same suite, which as oftē as thei see theim selves to haue the worse ende of the staffe in their cause, dooen make their recourse wholly vnto furious yallyng, to the ende that where thei are not of facultee and cunnyng with good argumentes and profoude reasons to make their matier good, thei maye w malaperte sayng and with feare, by hooke or crooke brieue it to their purpose.

Whē Verres, who had a soonne 4.


iciously myspeyndyng the floure of his youth railed on Cicero vnder the name of a synneful abuser of his body in abominacion, thou

How Cicero
taunted Verres
layng to
his charge
vnto
chast liuyng.

Q u art

CICERO.

Parentes
ought to re-
buke their
children se-
cretely with-
in their hou-
ses.

art ignorant (of Cicero) & a māne
ought to chide his children secre-
tely within doores.  Signifying
that woordes of reproche not to take place in
hym, but in the soorne of the faulte fynder
or quereler. And in deede to parentes it ap-
perteineth to blame or chide their children,
but yet not wout the circuite of their owne
houses, neither ought thesame woordes of
rebuke to bee notified forth of doores. But
that persone dooeth nolesse then publyshe it
abrode, who laieth to others abroad, that
thyng whiche his children dooe perpetrate
at home in his owne hous.

* Verres, a gentlemā of Roome, who beeyng Praetor in Si-
cilie did muche pillage and extorcion there. Wherupon he was
accused, and brought to his aunswere in Roome. Cicero made
and pronounced against hym certain inuectiues, and in theim
so laied to his charge, and brought in witnessse vpon thesame,
that Verres was condemned in a greate summe of a rickage.
And not many yeres after, he was cast in a forsaite of all his
gooddes and landes by Marcus Antonius, vpon none other
cause ne grounde (saierh Plinius) but for that on a tyme brag-
gynge and cockyng with Antonius, he craked, and made vaunte
that he would droppe plat of Corinthian metalle with hym ouce
for ounce and not bee one ptece behynde hym.

5. Vnto Metellus laiyng to & charge
of Cicero, that & same had been the
death of mo persones by geuyng
evidence against theim, then euer
he

he had saued by pleadyng for the, **How Cicero**
 pea marie (of Cicero) for I haue in **answered**
 me moze trueth of my woorde in **Metellus** lat-
 bearyng witnesse, then I haue of **ing to his**
 eloquence to persuaide. **charge** p he
 meruailous wittie braine did he wrest the **had been the**
 other parties worde of reproche to his own **death of mo**
 laude and praise. For in a geuer of euidence **menne by his**
 truth is to bee regarded, in an aduocate or **evidence ge**
 attourney, eloquence it is that dooeth mozte **uynng, then he**
 auaille. **had saued by**
pleadyng for
thems.

Ettsong to thesame Metellus de= 6.
 maundyng of Cicero who was his **How Cicero**
 father (as castyng hym in p teethe **answered**
 with the bassenes of his birth) he **Metellus de**
 said: thy mother is in the cause p a **maundyng,**
 right hard thyng it is to make a **who was his**
 directe aunswer vnto this questiō **father.**
 of thyne. **It is afore**
 For the mother of Metel- **noted that p**
 lus had a name that she was no veray good **father of Ci**
 woman of hir bodye. Yea and Metellus **cero was of**
 hymself beeyng of his mothers condicions **no name.**
 was veraye * light and mutable, and one p **The mother**
 could none other but folowe euery foodain **of Metellus**
 guerie or pangue that shotte in his braine. **vachast of his**
 Cicero chaunged the contumelie from the **bodye.**
Metell's light
and incōstat.

CICERO.

father to the mother. For then is the father
uncertain to be knownen, when the mother
kepeth not herself to one sole manne.

* Metellus was so muche bryained that euen in the middes of
his tribuneship he left his office in Roome, and sailed to Po-
pilius into Syria, and by then he had been with hym a whyle,
came flyngng home to Roome again as wyse as a capon.

7.

Diodorus a-
lias Diodot^s
maister vnto
Metellus in
rhetorike.

What Licer-
co saied when
Metell^s had
sette vpo the
tounbe of Dio-
dot^s a crowe
of stone.

When the same Metellus after
the deceasse of Diodorus (whom he
had to his maister in rhetorike)
had sette for a memorial vpon the
tounbe of ysame a crowe of stone
Cicero saied: Truly he is rewarded
accordng to his desertes. For he
hath taught Metellus to flygh and
not to make oracions. 2^d Notng
the lightenesse and inconstauncie of Metel-
lus. The crowe is a byrde that hathe none
other musike, nor can none other songe ne
tune but ka, ka. 3^d Plutarchus calleth y Rhet-
orician Philagres, and saith that the tounbe
was of marble, and that Metellus caused the
crowe to be geauen in the marble stone, whiche
thyng in deede is the moze likely.

8. Marcus Tullius had heard saie that
Vatinius (a mortall foo of his, and
besides that of hymself) a persone
full

ful of myschief) was dedde, shortly after when he had heard contrary woordes again, that the same was aliue and merie: euill chieuyng come to hym (saied Tullius) that euill lyed. **¶** Signifying that Martinus was vnbeworthie any longer to liue. In deede euery lye is euill, but this lye was double euill, because it had brought honeste menne into a fooles paradise. Yet neuerthelesse the sayng was doubtfull, as the whiche might haue been spoken of suche a persone also, whom a bodye would not wth his good wille haue had dedde. **¶** As if some light feloe shuld bring vs newes that some one of our kynne, or of our dere frendes, or some learned manne wer departed this world, and the same newes wer afterward found vntreue, we might and would geue hym Christes curse that had made suche an euill lye to putte vs in discourtoise and heauynesse And in this point of speakyng, ambiguously resteth the wittynesse of the apophthegme

What Lices
to saied whē
one had tolde
newes p^r Ma-
tinus was
dedde, and af-
terward the
thyng was
found other-
wyse.

When Marcus Tullius was ma-
kyng an oracio on a tyme, & a cer-
tain, persone supposed of al mēne
to bee bozn in Lybia spake in this
manier, I heare not this tale (me-
nyng by the same woordes, that he

9.
Plutarchus
nameth this
mane Octa-
uius

¶ iii did

CICERO.

The vse in
Lybia wasto
haue their ea-
res bozed full
of holes for
to hang ryn-
ges and pre-
cious stones
therat.

did no poynte lyke þ matier whiche the oratour treacted of.) And yet (q Cicero) ye haue holes plentieth in your eares. 2. For þ nation of a custome had their eares bozed full of holes, to hang therat rynge & precious stones, whiche wee now of dates dooe weare about our necke, or on our syngers. And how suche holes are made, Celsus dooeth teache.

IO.

How Cicero
mocked one
Popili⁹ bea-
ryng the coun-
tenaunce of a
good lawier
wheras in
deede he had
no sight in it
Albeit Plu-
tarchus, in þ
life of Cicero
nameth this
manne Cotta
in the apoph-
thegmes. L.
Popilius.

One Caius Popilius (who would in any wyle seme to bee an experte lawier, wheras in deede he was but a boungeleer and a veraye asse in knowelage of the lawe) beeyng on a tyme called forth to geue euidece in a certain matier of tra-uerse, aunswered, þ he knewe nothyng in the matier, nor nothyng could saie. Yea (q Cicero) ye thynk perchaunce þ ye are now asked a questiõ of some poynte of þ lawe.

II.

Hortensius the oratour had receiued of Verres an image of Sphinx all of clene siluer in parte of a rewarde

warde to defend his cause against Cicero (at what tyme he was accused as aforesaid). And when the same Hortensius vpon a certain pointe somewhat colourably aserue of and mystically vttered by Cicero, had thus said: I haue not learned to soyle no riddles I, he said again: And yet hast thou Sphinx dwelling at home in thy house with thee. The fable of this monstre Sphinx is well known, whiche in condicions of prizes & rewardes did putte forth riddles to menne, and of suche persones as could not solve them the reward was death.

Plutarch in the life of Cicero saith, that this Sphinx was all of cleane Iuerie.

He maye wel soyle riddles (saith Cuius) & hath Sphinx dwelling at home in his house with hym.

Of this read afore at large in the 1. apophthegme of Diogenes.

When he mette one Voconius by chaunce in this strete with his three daughters beeyng notable foule & euill fauoured beastes, he recited to his frendes softly this litle verse of greke.

What Cicero said when he mette one Voconius and his three foule daughters.

φοῖβος πῶτ' οὐκ ἐάν τις ἐσπείρῃ τέκνα.

In the despite of Phebus cleane,
This feloe begotte his children.

Denying, that Voconius of likelihood
were

CICERO.

Children be-
gotten towar-
des the soone
arising are
conceined more
perfecte of
lymme, shape
and fauour.

The soonne
seeth all thyn-
ges saith the
prouerbe.

Of þ double
signification
of this worde
proscribere,
it is afoze de-
clared.

Went about the getting of children utterly
against the wille, mynde and disposicion of
Apollo: either because Apollo is of þ poetes
feigned to bee amiable & all full of beautie,
ozels for þ the folkes thynken childre begottē
towards þ soonne arising to bee concei-
ued more perfecte of fourme, shape, lymme
& fauour. ¶ Ozels for that Cicero thought in
his merie conceipte, þ forasmuche as accordyng
to the prouerbe, *Sol omnia uidet ac reuelat*
the soonne seeth all thynges and discouereth all
thynges, & bryngeth all to lighte, excepte Ihesus
bus (whiche is þ soone) had oughed Moconius
a shame, he would neuer haue suffred hym to
begette suche foule babies & oule faced doudes
as all the worlde should afterward woonde at.

13. At what tyme *Faustus Sylla* (the
sonne of *Sylla* the Dictatour) for to
discharge the greate debte that he
was in, had made an inuentorie of
all his mouables to sette forth þ
same to sale: yea marie (¶ Cicero)
this proscripcion I dooe muche
better allow, then the proscripcion
that your father vsed to make.
¶ He made a mery teste of þ double signi-
ficaciō of this worde, proscripciō. For thyn-
ges are saied proprely in latine, *proscribi*,
whiche

which are at anopē preisyng sette to out bēt
or sale, and menne also are saied in latine,
proscribi, that are proclatmed traitours to
bee slain of any manne & will dooe it where
soeuer thei bee found, after whiche cruell
forme and sorte Lucius Cornelius Sylla &
father had proscribed no small noumber of
citezēs of Roome in ytyme of his dictature.

Of Sylla is
is largely no-
ted afore in
soodre amph
thegmes of
Julius Cae-
sar & of Pom-
peius.

Pompeius & Caesar beeyng fallen at
debate & variaūce, Cice saied whō
to eschewe I knowe veraye well,
but whom to ensue I cannot tell.

14.

What Cice
so saied, whē
Caesar & Pom-
peius wer fal-
len at strife.

Denying that bothe the sated parties
tooke the sweorde in hāde, not for y liberttee
or fredome of y commenweale, but whether
of theim twoo should haue the soueraintee.

Of the vari-
aūce betwene
Jul. Caes. &
Pompeius it
is afore men-
tioned i thes
amphtegmes

15.

He found a greate faulte with
Pompeius, for y thesame had aban-
doned the citee and had in that his
dooyng folowed Themistocles ra-
ther then Pericles, seeyng that the
cases of Themistocles & Pompeius wer
nothyng like at all, and the cases
of Pericles & Pompeius muchewhat of
a rate in all behaltes. For Themistos-

Cicero blas-
med Pompe-
ius for depa-
rtyng awaye
out of Rome.

cles

CICERO.

cles fledde vnto þe Persians, & Pericles
remained still resyaunt in Athenes.

¶ Themistocles, a manne of greate rewele and autoritee in Athenes (as is afore noted) was at last banished his countree, and persued in suche wyse, that he was constrained to take refuge vnto Xerxes kyng of the Persians, against whom he had afore kept battaill, with whom at last he grewe so ferre in fauour and credite, that Xerxes made hym high capitaine of his armie against the Atheniens. But Themistocles, whē he sawe his countreemen, took remorse of conscience, and because he would neither deceiue the kyng whiche had putte hym in trust nor yet be the destroyer of his owne countree, poysoned hymself with drynkyng the bloudde of a bulle. Themistocles was a manne of no eloquence, fauour nor maiestee. But Pericles was a manne beautifull, passyng eloquente, wyse, polypthike, in high estimacion & autoritee among the Atheniens, in so muche that he gouerned and reweled the commonweale of Athenes by the space of fowertie yeres with all mennes fauour, beneuolence and supportacion. And in like case was Pompeius in the citee of Roome, so that his case was moze like vnto the case of Pericles then of Themistocles. And in deede (as Cicero by the testimonie of Plutarchus writeth) Pompeius his cause stode moze wth the commeweale then Caesars, and all the aunciente, graue, wyse and good menne fauoured Pompeius, and dyewe to hym as Lato, Cicero, Lentulus, & suche others mo.

16.

What Cicero saied to Pompeius de maundyng where he had left Piso his sonne in lawe

Whē he was come to Pompeius, and repented his foly of comyng, beeyng asked the question where he had left Piso his soonne in lawe: mary (q^{ue} he) wth your father in lawe. **¶** Speakyng by Iulys Caesar. Cicero euen like as though he had had halfe a ru-

buke

buke, for that he had separated and deuised hymself from Piso, who had marryed his daughter, gaue Pompeius again taunte pour taute, for þe same kept warre against his owne father in, lawe whose daughter he had marryed.

Whē a certain persone hauyng renne awaye from Cæsar to Pompeius saied, þe for greate desire to make haste, he had left his horse behynd hym in Cæsars campe, inarie (¶ Cicero) the hast thou dooen better by thy horse, then by thy self. 2. Este-myng þe þe feloe should haue dooen muche better, if hymself had tarped still w Cæsar too.

To a feloe bryngyng tydynges that Cæsars frendes wer all sadde and in their dumpe. That is euē as muche (¶ Cicero) as to saie, that thei thynk a mischief on hym.

3. He mocked the flateryng brynger of newes, as though Cæsars mennes hertes wer in their heles, and thei soze afeard of Pompeius.

After the battaill foughten in Pharsalia when Pompeius was fledde,

Piso marryed þe daughter of Cicero, & tooke part w Cæsar. Pompeius had marryed þe daughter of Cæsar 17. & yet warred agaynst hym.

18. Plutarchus saieyth þe one Lentulus told these newes.

19.

one

CICERO.

Of this battail is above
mencioned in
saynges of
Caesar and
Pompeius.

What Cicero
saied whē
one Nonius
would with
seven eagles
crye a newe
feld against
Caesar at
Pharsallum.

one Nonius saied, y there wer seven
eagles yet left, & therfore encour-
raged y souldyours to bee of good
chere, and to take their hertes to
theim. Thy cheeryng wer veray
good. Nonius, (saied Cicero) if our
warre should bee against Iules.

But Nonius, whē he saied eagles, spake
of y Romaines baners oz stādarde which
had euermore the picture of an eagle dis-
played on theim. The menyng of Cicero
was, y for their seven eagles, Caesar who had
alreadie vanquished theim, and as a sign wher
they had to fight the newe felde, had tenne, and
y he had in his armie no dastardes but experte
souldyours, yea & better menne of their handes
then Pompeius had any. In dede a saie is no-
thyng in the talauntes of an eagle, but an eagle
to an eagle is a full matche, tenne eagles to seue
is an ouermatche.

20.

What Cicero
saied whē
Caesar sette
vp again the
images of
Pompeius in
their places.

Whē Caesar beeyng lord of all
had with muche honour sette vp
in their places again, the images
of Pompeius whiche some bodye had
in despight cast down, Cicero saied
Caesar whyle he restorēth y images
of Pompeius to their olde places,
dooth

doeth sette vp and stablyshe his owne sure for euer. **2** Doopng to weete, that Caesar did not thesame for any fauour & his herte did beare toward Pompeius, but to & ende that by the coulourable semblance of mercifulnesse, hymself might purchase fauour among the citezens, and by suche meanes might establyshe his owne rigne and dominacion & longer to endure.

So carefull was Marcus Tullius **21** to tell his tale after a good & perfecte sorte, and would bestowe so thoughtful study on such a matier & & no woord might bee placed out of square, & where he had an oracio to make befoze & benche of iudges whiche wer called Centumviri, and the daie was come euen at hande, he made free one Eroto a bondeman of his for onely byngng hym tydyn- ges that the sittng was adiour- ned and putte of one daie ferther the had been appointed at & first.

2 This historie also hath some bodye putte in emoges the apophthegmes, wheras in deede it is none. **2** And yet as I haue afore noted

The careful-
nesse of Mar-
cus Tulli^{us} &
studie that no
woorde in his
oracio might
bee amysse or
out of frame.

Eroto a bonde-
man of Lices-
ro, vpo what
cause he was
made free.

CICERO.

noted any facte or example that maye bee to vs an honeste lesson or instruction (though it containe no woorde at all) maye woorthely be esteemed to haue the strength name and place of an apophthegme. And suche good examples dooeth not Plutarchus refuse ne abhorre to putte in among his apophthegmes, as namely this presente historie of Cicero his faction. And would Christe our grene prechers now of daies whiche haue neither shame ne feare to steppe in to pulpites ere thei can well construe þe gospel or epistle whiche thei boldely take vpon theins to preache, wee of Cicero his modestie and carefulnesse in this behalf.

The people of Roome wer diuided into thirtie fine tribes, as the citee of London is into twentie fine wardes. Out of euery tribe wer elected fro tyme to tyme, as cause required, thye men to assemble for iudgeyng in speciall cases of controuersie betwene partie and partie. Their iudgements and sittynge wer called *centumvitalia iudicia*, the iudgements of the hundred persones. And the benche self, though thei wer an hundred and fine persones in all, yet wer thei of the greater and the more woorthie nombr called *centumviri*, and not *centum quinquagiri*.

22. At his arriuell into the campe of Pompeius vnto suche as saied, ah Cicero, ye are come tardie. No neuer a whitte tardie (for he again) for I see nothyng here yet in a readynesse. The alluded to suche as come late to a dyner or supper. The myyth of the sayng to come tardie, is grounded vpon the
double

double menpnyng of y^e woorde, tardie, for thei come tardie that come late to y^e begynnynge, and thei come tardie, that come when all is past and dooen.

When Pompeius had admitted a certain galle free citeze of Roome, because y^e same had forsaken Caesar for to come & to bee on his syde, I gawe feloe in deede (of Cicero) to promise aliens the citee of other menne, wheras he is not hable to restore vnto vs our propre owne.

After y^e victorie and conqueste of Caesar, Cicero beeyng asked the questiō, how he had so ferre missed the cushyn in chosynge of partes, saied: In feith y^e gyrdynge of their gounes deceiued me. Menpnyng hymself neuer to had trusted that y^e victorie would haue gon on suche a nyce & effeminate persones syde. For Caesar vsed to goo after suche sorte girded in his goune that he would goo (euen as wanton or voluptuous feloes dooen) traillynge after hym the skyrtes of his goune all pounced in cuttes and lagges. Wherefore Spilla would many a

23.

How Cicero taunted Pompeius for making a Galley free citezen of Roome.

24.

How Cicero was beguiled to leaue Caesar and cleue to Pompeius.

Caesar went in his goune wantonly girt about hym.

With what wordes Spilla would oftentimes, warne Pompeius to beware of Caesar.

R

tyme

CICERO.

come and ofte geue Pompeius warning to
beware of the hope he went so lewdely gotten.

25. The same Cicero being at sup-
per with one Damasippus, when the
maister of the feaste had sette vpon
the table wyne that was but easie
and solo, & myndyng to praise the
same vnto his guests of the oldes-
nesse of it, saied, Maisters Drynke
ye well of this wyne, for it is four-
tye yeres olde: By my feith (quoth
Cicero) it beareth age right well.

26 After suche fourme of wooordes doo we
use to speake of a manne, whose beautie and
strength age dooeth not veraye muche abate
nor breake. But it was a fonde thyng seble-
ably to comend wyne for being to so olde.

27 This wyne was called vinum falernum,
of falernus an hille in Campania wher it was
made. This wyne falernum (saith Plinius)
was esteemed among all wynes the seconde in dig-
nitee. The same neither being veraye newe nor
on the other syde veraye olde was thought hol-
some for a mannes bodye, but being of a meane
age (whiche meane age begynneth from forty yeres,
and so vnto the age of sixty, as I thinke
Damasippus his wyne was) then it is it ouer
olde, so that when Cicero affirmed it to beare
age well, he mented that it was rather soure, and
that the sourenesse declared it to be ouer olde
though

How Cicero
answered one
Damasippus
praising his
wyne of four-
tye yeres
olde.

The wyne fa-
lernum.

The wyne fa-
lernum if it bee
either to newe
or to olde, is
not hellesome
for mannes
bodye.

though Damasippus had saied neuer a woorde. And where in a manne to beare his age faire is an high grace, so wyne to beare the age well (by an ironie) signifieth the same to bee soueraynly taught. Albeit Plinius maketh mention of wyne of two hundred yeres olde.

Whē he sawe on a tyme Lentulus his daughters housband, beeyng a manne of a veraye lowe stature girt wth a veraye long sweorde by his syde, he saied: who hath tyed my soonne in lawe to a sweorde? For the manne seemed to bee bound to the sweorde, & not the sweorde to the māne.

When he had espyed in the province of Asia (where his brother Quintus Cicero had befoze that tyme been gouernour,) the image of the same Quintus made with his terguette (as y^e facion then was) fro y^e middle vpward, muche greater then the veraye true proporciō of his bodye was in deede, whough (saieyth he) half my brothers bodye is moze thē the whole. For the said Quintus was but a litle preatie bo-

is dye

Wyne of .ii. hundred yeres olde Pl. l. xliii. l. lili.

26.

When Piso was ded, Cicero married his daughter to Lentulus.

Who hath tyed my sone in lawe to a sweorde, & Cicero.

27.

Quintus Cicero the brother of Marcus Cicero.

The one half of my brother is moze then all his whole bodye saied Cicero.

Quintus Cicero a litle man of stature.

CICERO.

Dye of stature.

28.

How Cicero
with one say-
ng rebuked
his daughter
for gooyng to
fast, and Pi-
so for gooyng
so softe.

Where Tullia the daughter of
Cicero went with a moze stiering
and fast passe the was comely for
a woman, & cōtrarie wyse Piso his
soonne in lawe with a moze slowe
& still passe then belemed a manne
to dooe, he rebuked theim bothe at
ong w one sayng, when he spake
to his daughter in this manier,
hir housbāde Piso beeyng p̄sēt: for
shame vse in your gooyng suche
a passe as your housbāde dooeth.

29.

Whyle Vati-
nius was cō-
sul, ther was
neither wynter,
ne spryng
tyme, ne soom-
mer, ne har-
ueste.

Pollio wrote
chronicles in
Greke.

Upon Vatinus (who was Consul
but a veraye shorte tyme) he iested
in this wyse. In the yere of Vatinus
there befell a greate woōdze, that
whyle he was Consul, there was no
wynter, ne spryngtyme, no soomer
ne harueste. For by these sower sea-
sons y whole yere is deuīded, of whiche sea-
sons euery one conteineth y complete terme
of thre monethes. I cannot certainly tell
whether this bee not thesame thyng y Pol-
lio otherwyse reherseth in the chronicle of
Marinus

Marinus the tyranne, where he salety thus
The Consul þ had been Consul no moze but
foure houres begynnynge about þ middes of
the daye was euill araied with Cicero his
testynge. Wee haue had a Consul (salety he)
of suche seueritee, & so rigourous, þ durynge
his office, no man made so muche as one dy-
ner, no mā ones supped, no mā slept a wyke.
Except percase this historie seme rather to
pertain to Caninius Reuillus.

In the tyme
of one consul
no manne dy-
ned, supped
ne slept.

Caninius Re-
uillus was con-
sul, no moze
but foure hou-
res. Read the
xxi. apoph.

Estlones to Vatinius makynge a
querele that Cicero had disdeigned
to come and visite hym whyle he
laie sicke & of þ goutte and could not
stie: For south (q Cicero) I was
mynded and on my waye to come
to you in your consulship, but the
night tooke me & (ere I could reache to
your hous.) & This might well seme a re-
payng home again of a mocke. For Vati-
nius afore þ tyme vnto Cicero glo-
ryng and braggynge that þ cō-
menweale had called hym home
again from banysmente, & had
brought hi home again on their
chulders, had geue a curst mocke

30.

Of Vatinius
beeyng diseas-
ed of the
goutte it is as
fozementioned
in the. xxix. a-
pophthegme
of Augustus
Caesar.

How Vatinius
us mocked Ci-
cero gloryng
of his reuocas-
cion from ban-
ysmente.

CICERO.

saiyng: how thē hast thou come by
the swellng oꝝ broken veines in
thy legges? ¶ ffoꝝ p̄ maladie of swell-
png oꝝ broken veines (whiche is in latine
called *Varices*) are woont to fall in p̄ legges
not of persones sittng at their ease, but of
mē lōg stādyng oꝝ els trauallyng on p̄ waye.

31.

Canini⁹ Reuili⁹ was cō-
sul no moze
but one daye.

Of Rostra is
afoze noted.

Reuil⁹ in one
houre entreed
p̄ dignitee of
cōsulship and
cōmitted per-
iurie.

The recoꝝdes
wer serched,
sated *Cicero*:
in the tyme of
whiche cōsuls
Reuilus was
consul.

Caninius Reuilus was Consul no
moze but onely one date. This *Ca-
ninius* whē he had gon bp into the
place called *Rostra* (where oꝝacions
wer made to the people) he in one
houre bothe entreed p̄ dignitee of
Consulship, & also committed per-
iurie, on whom gooeth about this
saiyng of *Cicero*, *Caninius* p̄ Consul is
λογοθεάριος: p̄ is, a wel aduised spea-
ker. On p̄saine *Caninius* he cast out
this saiyng too, *Reuilus* hath had
this one chaunce aboue all other
menne p̄ the recoꝝdes wer serched
in the tyme of whiche Consuls he
was Consul. ¶ ffoꝝ the noumbꝛe of the
yeres was woonte in Roome to bee reke-
ned and sette out by p̄ names of p̄ Consuls.

THE. II. BOOKE.

316.

as here in Englande wee recke the tyme by
 yeres of eche kynges reigne. But now Re-
 uilius for his parte bothe was Consul, and
 yet had neuer a yere at all to rehen by. And
 this sayng also had Cicero on ysame Ca-
 ninus. Wee haue a good vigilaut Consul
 as y whiche neuer slept one wynde durynge
 the tyme of his Consulship. Plutarchus
 in the life of Julius Caesar telleth that ysame
 Caesar when all y ciuile warres wer ons ended
 and all thyngs brought to some state of quiete-
 nesse, left nothyng vndooen y might purchase
 vnto hym beneuolence, fauour, autoritee, power
 and reule among the Romaines. To his olde
 enemies he shewed notable mercifulnesse, to his
 frendes greate bountie. He would often tymes
 kepe open householde, he would diuerse tymes
 diuide wheate to y commons hous by hous. He
 was full of geuyng landes, fees, and rewardes.
 To suche as would bee suiters vnto hym to
 haue this or that office, dignite, coz wurship of
 the citee, he would readply make promise and
 graunte of their peticions, & serue their turnes
 in deede as soone as y tyme would suffre hym,
 in so muche, that Marcius the Consul beeyng
 decessed, although there was but one sole daie
 to come of his yere to bee completed, yet did
 Caesar declare and create Caninius Rebulus
 (who is here called Reuilius) Consul. To whom
 where many of y nobles resorted in the waye
 of gratulacion, & of keepynge hym compaignie,
 Cicero saied: My lordes leaue vs make speede, y
 wee maye come to my lord before the tyme of
 Consulship bee expired.

The reates
 wer reckened
 in Rhome by
 the names of
 the consuls.

Reuilius a vi-
 gilaute consul,
 for he neuer
 slept wynde
 in his consule
 ship.

What mea-
 nes Caesar
 vbled to esta-
 blysh his por-
 wer in the cis-
 tee of Rome.

¶ till Caius

CICERO.

32.

Of this Laberius is afore mentioned in p. xvii. apoph. the game of Julius Caesar.

Caius Caesar had elected into the senate many persōes vnwooꝝthie to bee of that oꝝdꝛe & degree, and among all others one Laberius of a gentlemañ of Roome became a cōme gester. And as this Laberius passed by Marcus Tullius in the senate hous seekyng a place to sitte in, I would take you in here (q Cicero) & make you roome here besides me but that I sitte in so narrowe a roome myself. ¶ All vnder one bothe relectyng p partle, and also makyng a ieste at p newe coumpaignie of Senatoures, the noumbꝛe of whom Caesar had encreaced moze then lawefull was. And yet was Laberius euen with hym for it well enough again ere he went, thus sayyng vnto Cicero, Ameruail, if thou sitte in a narrowe roome, whiche art woont to sitte in twoo seates at ons. ¶ Layyng to his charge lightenesse and ficlenesse, p beeyng a slipper manne to trust vnto, he would bee hangyng now of one syde, now of an other.

How laberius paid Cicero home again with a ieste.

For

For in deede Cicero was muche noted of in The lightnes
constancie, he was ones of greate amitie & fren- nesse and in-
deship wth Clodius, after ward his mortall ene- constancie of
mie, and like wyse with Dolabella, with M. Cicero.
Crassus, and with diuerse others. Sembleably
he was new frende to Pompeius, anon he repe-
ted thesame, and wyshed that he had folowed
Caesar, and that so manifestely, that as Pla-
tarchus testifieth Pompeius well perceiuyng the
same, neuer would he durst putte hym in traste
wth any matter of greate weight or ymportaunce.

The same Cicero beeyng hertly
desired by his hoste Publius Manlius
wth speede to helpe his wiues soone
to the office of a peticapitainship,
made this aũswer (a great coun-
paignie of the citezens standyng
thicke about hym) If it shalbee in
the power and autozitee of Pompe-
ius to call a Counsaill it wilbee no
light matier. Notyng the facilitie
of Caesar in assembleyng the Senate. For
every mannes pleasure, & for every light matier.

33.
Publi^{us} Ma-
nius the hoste
of Cicero.

Julius Cae-
sar would for
every manes
pleasure & for
every light
matier call a
Senate.

Beeyng saluted of a certain La-
odician named Andro, when he had
demaunded the cause of his com-
myng, & had well perceiued that
ysame was come as an ambassa-

34.
Laodicea a no-
ble cite in As-
sia, nigh vnto
the floud of Ly-
cus, & therof
Laodicea, a
mane of Laodicea.

Dout

CICERO.

Now Cicero
expressed the
publique ser-
uitude vnder
Caesar.

Now vnto Caesar for the libertee of
his countree of Laodicia, Cicero ex-
pressed in greke wordes the publi-
lique seruitude, in this manner:
ἐὰν ἐπιτύχῃς, καὶ περὶ ἡμῶν πρέσβευσον.
If ye speede well, and obtain your
purpose, bee an ambassadour for
vs of Roome here also.

35. Of This latin worde *quoque*, is a coniunctiō
and souneth in englysh (also) *Cocus* is in latine
for a cooke, and the vocatiue case of it, is *Coce*.
And so it was þ a certain persone
standyng in electiō for a publique
office in Roome, (who was be-
rayly supposed to haue come of a
cooke to his father) desired of an
other manne in the p̄sence of *Ci-*
cero to haue his voice, to whō *Cice-*
ro thus saied in latine: *Ego quoque*
tibi fauebo. ¶ Whiche wordes might bee
taken twoo maner wayes, the one, I will bee
thy frende with my voice too, thou cooke: the
other, And I also wilbee thy frende w̄ my voice.
¶ Wherof it is gathered þ *Coce* the voca-
tiue of *Cocus*, and *quoque* the coniunctiōn

Ego quoque
tibi fauebo.

Quoque the
coniunctiōn,
Coce, the voca-
tiue of *cocus*,
sounded bothe
like in *Cicero*
his tyme.

ber in the tyme of Cicero either of one and the selfesame soun in pronounciacion, oz els veraye like.

Whē the accuser of Milo, by the 36.
argumente of presumption of the
tyme of þ daye, prouyng and con-
cludyng thesame* Milo to had pur-
posely lye in awaite for Clodius, at
euery other woorde demaunded
what tyme or season of the daie

How Cicero
answered þ
accuser of
Milo deman-
dyng at what
tyme Clodius
was slain.

Clodius was slain, Cicero made an-
swer thus: veraye late. 2. Signifi-
yng by that woorde late, beeyng a woorde
of double vnderstādyng that it should haue
been for the profite of the commonweale, if
Clodius had been slain muche sooner. 3. It
might haue been vnderstanded also, þ the dede
was dooen veraye late towarde the euenyng

* Clodius a Romain of noble birth, but a veraye vicious per-
sone and void of all grace. He was a sworne enemy vnto Ci-
cero, and in his tribuneship found meanes and brought to passe
that Cicero was banished from Rome, wherfore Cicero ne-
uer could fauour hym after, and at length procured that Milo
should sette vpon hym on the hygh waye, and slea hym, whiche
was dooen and Milo banished for the death of Clodius, not
withstandyng the defense of Cicero, and all the frendshipp be-
sides that he could make.

Tydynges beeyng reported þ 37.
Vatinius was deceased, where the
first

CICERO.

What Cicero
saied whē
uncertain ne-
wes wer told
of the death
of *Atinius*.

first brynger vp of that bruite was
not certainly knowē, wel (¶ Cicero)
yet will I take the auantage of
it whyle I maye. ¶ Denying, that he
would take ioye of the death of *Atinius*
whyle he might, though it wer but for a tyme,
sembleably as one that hath borrowed
money applyeth it to his owne vse and com-
moditee, and hath his owne full pleasure of
it for y tyme, euen as though it wer his pro-
pre owne. ¶ So that Cicero mened to take as
much goodnesse of the newes in the meane tyme
till the cōtrarie wer certainly knowen, as if they
wer true in veraye dedde.

38.

Marcus Caelius more effectuously
laiyng crymes to inēnes charges,
then defendyng thesame, he auou-
ched to haue a good right hande,
¶ an euill left hande. ¶ Alludyng
herunto that at suche tyme as wee fight, in
the right hand wee hold our sweorde, and in
the lieft hande our bucler. With the sweorde
wee late on, with the bucler wee beare of.

What Cicero
saied of
*Marcus Cae-
lius* who could
better late to
inēnes char-
ges, then de-
fend thein.

¶ *Marcus Caelius* an oratour of excellent
wittie, and of singulare eloquence, to whom Ci-
cero writeth many epistles, and *Caelius* many
to hym again so purely wel endited that Cicero
thought thein worthie to bee put in among his
owne epistles, whiche honour he giveth but vnto

was fewe persones, and Cicero in his epistles familiar, is not ashamed to confesse hymself to be inferior to Caelius in witte & faceriousnesse.

Inbius Curtius lpyng like a dog of the yeres of his age, to the ende he might bee thought younger the he was in deede, Cicero thus proued a lyer: why (saith he) then at what seasō you and I wer young scholares first and exercised making of oracions together, ye wer not bozne.

Unto Fabia Dolobella sayng herself to bee thirtie yeres of age, it is true, q Cicero, for thesame haue I heard euery daye these twentie yeres alreadie. Her desire was to bee thought younger the she was in deede. Therefore Cicero mocked her to the harde teeth in fumblepyng that he graunted hir sayng, and neuerthelesse signifiyng that she was fiftie yeres olde.

To suche as made it a matier of reproche that beeyng a manne of thzee scoze yeres of age, he had inarryed

39.

How Cicero proued Inbius Curtius a lyer.

40.

How Cicero mocked Fabia Dolobella dissembling hir age.

41.

How Cicero auoided reproche of man

What Cicero
said whe
uncertain ne-
wes wer told
of the death
of *Uatinus*.

first bringer vp of that bruite was
not certainly knowe, wel (¶ Cicero)
yet will I take the auantage of
it whyle I maye. ¶ Denying, that he
would take ioye of the death of *Uatinus*
whyle he might, though it wer but for a ty-
me, sembleably as one that hath borrowed
money applyeth it to his owne vse and co-
moditee, and hath his owne full pleasure of
it for y tyme, euen as though it wer his pro-
pre owne. ¶ So that Cicero mented to take as
much goodnesse of the newes in the meane tyme
till the cōtrarie wer certainly knowen, as if they
wer true in veraye dedde.

38.

What Cicero
said of
*Marcus Lae-
lius* who could
better laie to
mennes char-
ges, then de-
fend them.

Marcus Caelius moze effectuously
laiyng crymes to mēnes charges,
then defendyng thesame, he auou-
ched to haue a good right hande,
¶ an euill left hande. ¶ Alludyng
herunto that at suche tyme as wee fight, in
the right hand wee hold our sweorde, and in
the lieft hande our bucler. With the sweorde
wee laie on, with the bucler wee beare of.

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witte, and of singulare eloquence, to whom Ci-
cero writeth many epistles, and *Laelius* many
to hym againe so purely wel endited that Cicero
thought them worthe to bee put in among his
owne epistles, whiche honour he genneth but vn-
to

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39.

How Cicero proued Inbius Curtius a lyer.

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How Cicero mocked Fabia Dolabella dissembling her age.

To suche as made it a matier of reproche that beeyng a manne of thzee scoze yeres of age, he had inarryed

41.

How Cicero auoided reproche of man

CICERO.

being a young
maide in his
olde age.

married a young *dampfelle be-
yng a maide: well (¶ he) to morowe
he shal bee a woman. ¶ Declaryng
by a mery woorde that same reproche to bee
a thyng that would with a tryce bee washed
awaye, for the nexte morowe folowynge it
could not bee objected vnto hym, that he
had a maide to his wife.

¶ Cicero being an aged māne diuorced his wife Terentia, to
whom he had liued many yeres. The causes of deuorcement
were these. That he had so flendely regarded hym, that when
he should take his iourney toward warrefare, he was dysuē
to goo veraye barely prouided of all maner necessarie prouisiō
Besides this, after ¶ he was returned home again fro thens
into Italie, he found his wife cumberfome, crabbed & snap-
pythe vnto hym. Item whereas he made longe abode at Byn-
dusiu, hir self would not take peines to come thither to hym &
yet whē his daughter Culliola should take hir iourney thither
Terentia leat hir go with a veraye flendye porciō of monye to
wardes hir charges.ouer and besides all this, he had leat his
hous fall soe in decaye, and had made the walles of it bare, &
brought it soe behynde hande in debte. All these articles Ter-
entia denyed, but Cicero with a longe oracion proued euery
one of them to bee true. Within fewe dayes after, he married
a young gierle, being rauyshed with hir beautie (as Terentia
affirmed) but (as Ciro his late seruaunt auouched) to thentē
that he might bee hable to paie and discharge his debte. For ¶
maiden had a greate dourie and was a veraye riche marryage.
Not long after this newe marryage the daughter of Cicero
dyed, for whom he tooke woondrefull sorowe And because his
younge wife seemed to bee gladdē of the death of Culliola, Ci-
cero forsooke hir too, and putte hir awaye from hym by dis-
uorce.

The

Thesame Cicero in this manier 42.
 pleasauntely iested on Curio (who
 at no tyme would faill to begynne
 the pzeamble of any oracion ma-
 kyng of his olde age) that he af-
 firmed thesame to haue the pzo-
 mes of his oraciōs euery one daye
 moze easie and light to make then
 other. By reaso of age growyng euery
 daye moze and moze vpon hym.

How Cicero
 mocked Cu-
 rio begyn-
 nyng his ora-
 ciōs alwayes
 of his age.

Yet ons again for a cast moze 43.
 at Varinius, (who although he wer
 soze diseased in his feete, & vtterly
 lamed with the goutte, would ne-
 des yet neuerthelesse appere to bee
 veraye well emended, and saied þ
 he was hable now to take a walke
 of a couple of myles at ons) yea,
 I thynke well (of Cicero) for þ daies
 are a good deale longer then thei
 wer. This apophthegme doeth Quin-
 tilian attribute vnto Cicero, and Macro-
 bius vnto Augustus Caesar. There gooeth
 another tale about at this daye also euen as
 very as this, sayyng þ it hath not sembla-
 ble

Varinius mock-
 ed of Cicero
 for sayyng þ
 he had wal-
 ked a couple
 of myles.

It is also to
 the xxx. apoph-
 thegme of
 Augustus.

CICERO.

ble antiquitee ne auncientenesse to comende
and sette it out withall. A certain laūces
knight made his vaūte at a ban-
quette where he was, that he had
a crossebowe so good of castyng,
þ it would send a bolte oꝝ a quar-
rell of suche a fersenesse as no mā
aliue could beleue oꝝ thynke, and
named a certain space. All þ couin-
paigrie, whiche sate at the table
cryyng foh at suche a shamefull
lye, he abode by it that his owne
seruaūte had seen þ thyng dooen.
The seruaunte beeyng called in,
how saiest thou sirrha, (oꝝ his mas-
ter) diddest not thou see suche a
thyng, and suche a thyng dooene?
Then saied the seruaunte. Yes sir
ye tell a true tale, but at that tyme
when ye shotte, the wynde was w
you. oꝝ It had been muche meryer if he had
saied, yes sir your quarell flewe so ferre as ye
speake of in deede, but it was at two shottes.

44. Cicero after hearyng the false ru-
mour

THE II. BOOKE.

321.

mour that was bruted of þ death
of *Vatinius*, when he had enquiered
of one *Quinius* late seruaunte with
thesame, whether all wente well, &
the partie aunswered, yea veraye
well: why is he dedde in deede the,
of *Cicero*? Signifying that all went
not right if *Vatinius* wer still aliue.

What *Lice* is
so said to *Quinius* of brute
of *Vatinius*
his death.

Quinius a late
seruaunte of
Vatinius, &
by hym man-
nified.

45.

Thesame *Cicero* beeyng called
foorth for a witnesse to geue evi-
dence, when he had read in the bill
of complainte, The defendaunte sued by
Sextus Annalis, and this accuser
still called busily vpon hym in
this manier, speake on o *Marcus*
Tullius if thou cast any thyng saie
of *Sextus Annalis* he begoonne by &
by to recite versis out of the sixth
booke of the werke of *Ennius* enti-
tled *Annales*, in this manier. *Qui pos-*
uit ingentis causas enoluer belle. &c. For
Ennius wrote in verses a cronicle of
actes dooen from yere to yere, in
more as thei wer dooen and suche

Ennius an
olde auncient
latine poete, &
of greate au-
toritee, whom
Cicero veray
often tymes
citeth in soon
dye his wer-
kes.

What diffe-
rence is be-
twene hysto-
ries and anna-
les such as be
learned maye
read in þ xviii
chapitue of þ
v. booke of
Julius Celsus.

S are

CICERO.

are in latine called *Annales*, & a this
latine woorde, *sextus*, couereth in englyshe the
sixth. And the name of the accuser was
Sextus Annalis. A mery conceipte to those
that are of capte to take it, sayng þ it cannot
in englyshe haue equall grace with the latine.

47.

How Accius
escaped þ dan-
gier of a cer-
tain iudge-
mente.

Of Sylla &
Charpydis it
is afoze no-
ted in þ. xviii
apoph. of Di-
ogenes.

Ulysses the
sone of Laer-
tes whō mo-
re in al pla-
ces maketh
to bee wylie
subtle, prou-
dente & full of
all shifte in þ
world possible

An other tyme also at one Accius
beeyng a wylie ppe & a feloe full of
shiftes, whē þsaine was suspected
in a certain matter, Cicero had a case
w this litle verse of latine out of
some olde poete, *Nisi quæ Vlysses rati-
euasit laertius*. That is,

With þ selfsame shippe, & none other thyng,
Wherewith Ulysses escaped scouryng.

Ulysses beeyng subtile & craftie, escaped
safe with his shippe from bothe Charpydis
& Sylla: So Accius by his wylpnesse auoi-
ded and shifted hymself from the perill of
the iudgemente.

Upon an other certain persone
who after beeyng come to a good
wyndefall of inheritaunce, was
first of all the coumpaignie asked
his sentence in a matier of consul-
taciō, wheras befoze þ obteinyng

47.

of the same inheritance, he was reputed for the verayest foole in the worlde, Tullius seemleably tested, sayng: *Cuius hereditas quam uocant sapientiam*: that is, whose liuelehood whiche thei callen wysedome.

In y verse in stede of *facilitas*, he chaunged it and sated, *hereditas*. For in the poete the verse is thus written, *Cuius facilitas quam uocant sapientiam*: that is, whose facilitate whiche thei callē wysedome. The meaning of Cicero was to signifie that landes and gooddes had chaunced vnto the partie in stede of wysedome & sapience, and that for the respecte of his liuelehood the same was now esteemed and taken for a wyse manne.

Who hath
landes & goods
des enough
shall soone
haue y name
of a wyse
manne.

Serullia y mother of Marcus Brutus had a doughter called Junia Tertia, whiche Junia Tertia was wife vnto Lucius Cornificius. And Caesar the dictatour had bothe the mother & the doughter at his commaundemente for his wanton pleasure.

43

Also this latine woord: *tertia* is the feminine endre of the nowne numerall, *tertius*, betokenyng the thirde in nombie or in ordre. There is also a verbe, *deducor*, whiche in one signification is to bee rebated out of a nombie or one

of

CICERO.

of a summe, and in an other signification it is
to bee conueighed or to be brought as one con-
ueigheth home to his hous or chaumbr his
wife or paramour. Of deducor is deriued a
participle *deductus, deducta deductum*, con-
ueighed or brought. When *Servilia* the
mother of *Marcus Brutus* had for a
small dele of money gottē a waye
a riche piece of lande out of the
handes of *Cæsar* (who made open
sale of many of þe citezens lādes &
gooddes) *Cicero* made this ieste on
it. Yea maisters (of he) and that ye
maye knowe this piece of lande to
haue been the better cheape pur-
chaced, *Servilia* hath bought this
lāde *tertia deducta*. ¶ Whiche two wo-
des might twoomaner wayes bee enterpre-
ted and taken, either the thirde parte of the
price abated, by vnderstandyng, parte, or els
tertia þe womā taken home into his chaum-
bre to hym, so þe *Cicero* his ieste is grounde
on þe ambiguous sense of these twoo latine
woordes *tertia deducta*. ¶ And to one that
hath good sight in þe latine þe sayng is preatle.

What *Cice-
ro* said whē
Servilia had
purchaced of
Cæsar a
riche piece of
lande for a
litle money.

The same *Cicero* made a pleas-
saunte

saunte riedle in the waye of teste
 on the mother of Pletorius, (whiche
 Pletorius accused Fonteius,)sayng, y
 whyle she liued she had a schoole
 and taught: & whē she was dedde
 she had maisters herself. 2. Notyng
 that in hir life tyme women of euill name
 wer cōmen resoꝛters to hir hous, & after hir
 death hir gooddes wer pꝛeised & openly sold.
 The tale in apparence, bothe is standyng
 against all naturall reason, and also setteth
 the carte be foze y horses. foz those persones
 who haue a schoole, been maisters on their
 parties, and haue scholares vnder their tea-
 chyng and gouernaunce. And maisters are
 called, not onely suche persones as dooen
 teache, but also those that haue y reule and
 orderyng of others.

He made also a teste on y name
 of Verres, as though he had been
 so named of the latine verbe Verro,
 (whiche is to swepe) 2. Notyng that
 Verres wheresoeuer he came plained swepe-
 stake, and left nothyng behynde hym, as bee-
 yng a taker and abyng feloe, and one foz
 whom nothyng was to hotte noꝛ to beaute.
 After whiche soꝛte of bourdyng one feloe

The riedle of
 Cicero byō y
 mother of
 Pletorius.

50.

How Cicero
 tested on the
 name of Ver-
 res.

CICERO.

Collius for
Tullius.

whatsoever he was, myndyng to signifie
Cicero was a byber and a preute theef, in
stede of Tullius called hym Collius.

For tollere is in latin to take away, as the
tes & pickers done take awaye by embesleyng.

And some there wer that nickenamed
an Emperour of Roome calling hym Bi-

Biberius for
Tiberius.

berius in stede of Tiberius. For bibere
is latin to drynke. And of Tiberius the succes-

Tiberius Caes.
in his youth
loved dryn-
kyng & so did
Dulcius after
hym.

sour of Augustus it is wrytten, & in his youth
he was prone to drynkyng and bollyng, in so
muche, that in his tyme was brought vpa newe
found diete to drynke wyne in & moornyng nere
the herte. And Dulcius because he loved dryn-
kyng was for that by the common voice of the
people saied to had regenerate his father Tibe-
rius and made hym alieue again.

51.

What Cicero
saied of
Caesars, cle-
mencie & nefe-
tee coupled
together.

It was no rare thyng to hym
to speake of Iulius Caesar in this
manier as foloweth: As often as I
consider the wyllynnesse and ambi-
cion of this manne lpyng hidden
vnder the cloke and semblaunce
of humanitee and gentlenesse, I
am afeard on the behalfe of & com-
menweale, lest thesame shall haue
a tyranne of hym, & again when I
behold his hear hangyng downe
so

so nicely and so like a minyō, and hymself scrattyng his hedde with one fynger, I can scacely thynke in my mynde, & euer he will conceiue in his herte suche an high entrepryse.

¶ *Vno digito caput scalpere*, that is: To scratte wth hedde with one fynger, was a p^{ro}uerbial speakyng whereby to notifie a wanton feloe & a p^{er}one effeminate, because such do take care & feare lest thei ruffle their trymme combed bushe, and sette some one heare out of ordre. It is thought that one Caluus a poete brought it firste vp on Pompeius, and thereof thesame to haue been taken vp in a p^{ro}uerbe. And wth the saied gesture was in the olde tyme accounted for an argumente of vnchastitee and of nicitee, Seneca in his epistles beareth witnesse: Of all thynges (saith he) if thei bee well marked, there been priue tokens, yea, & of the lest thynges wth bee, maye a man gather argumentes and p^{re}sumptions of mannes maniers and condicions. In vnchaste p^{er}one or a vicious mā of his bodye both his p^{er}te of gooyng dooeth shewe, and the mouyng of his handes, and at a tyme one sole answer, and one fynger putte vp to wth hedde and the castyng of his yies. &c.

To soondre inenne obiectyng 52.

unto hym wth he had taken a greate summe of money of a persone entitled to bee tryed by wth lawe, with the whiche money he should purchase a stately mansion place. I will confesse wth I tooke suche mo-

How Cicero p^{ou}rged hym self of takyng money of one of his clientes

S iiii

ney

CICERO.

It is a wyle
poincte of hous
bādzie to dis
semble, if one
goo about to
bye a thyng,
for feare lest
his bargain
should bee ta
kē out of his
hande.

ney in Deede of my cliente (saied
Cicero) if I bye the hous hereafter
And when he had bought it in
Deede, to the same menne castyng
hym in the teethe with his lyyng,
why, (¶ he) dooe ye not knowe it
to bee a pouncte of a good hous
bande to dissemble if he haue pur
posed to bye a thyng? ¶ This historie
dooth Julius Cellius much more pleasurately
and with more grace tell in the. xii. chapitir of
the. xii. booke. Where he noteth þ whē a cryme
is laied to ones charge, whiche he can by no
meanes coulour ne auoide, one pooze helpe and
one pouncte of wiste it is, to make a lesse of it, &
to turne it (if one maye) to a matter of laughter.
This persone accused, Cellius nameth Pub
lius Sylla, and sheweth that Cicero did but
borowe the money of hym.

53.
Betwene Ci
cero & Marc
cus Craffus
the oratour,
there was a
prive grutchē
and malice.

Betwene Cicero and Craffus ther
was a priue malice. And so when
one of the two soonnes of Craffus,
beeyng not vnlike of fauour vnto
one (whose name was Dignus) and
by reason therof, suspicion entreed
into the heddes of the people vpo
the wife of the said Craffus that she
had

had had ouermuche familiaritee
 & compaignie with thesame Dignus) had made a gaye oraciō in the
 senate hous, Cicero beeyng asked
 the question what manier a feloe
 he ꝑ had made the oracion semed
 vnto hym, thus made aunswer in
 latine, Dignus Crasso est. ¶ Couertely
 alludynge to the name of Dignus. ¶ For of
 those woordes, Dignus Crasso, might indiffe-
 rentely bee taken, either that he was a young
 manne aunswerable to ꝑ eloquence of Marcus
 Crassus his father, or els ꝑ he ought of right to
 bee called Dignus though he beare ꝑ name that
 Crassus was his father, for Dignus, is also la-
 tine for woorthie. ¶ So that the ieste shall
 bee muche moze pleasaunte if ye frame the
 latine woordes accordyng to ꝑ greke phrase
 & saye, Dignus Crassiest. Understandyng
 that there wer in dede twoo of ꝑ right and
 true name of Dignus, that is to weete one
 the aduultreer ꝑ occupied ꝑ wife of Marcus
 Crassus, and the other like of fauour to the
 same Dignus, though he wer called the
 sonne of Crassus.

Cicero had been attourney to 54.
 defend one Munatius beeyng arrai-
 ned of a certain cryme, and Munat-

tius

One of the
 sonnnes of
 Marc^s Crass^s
 (us like of fa-
 uour to one
 Dignus.

What Cice-
 ro saied of
 one of ꝑ sonn-
 nes of Crass^s
 hauyng made
 a good oraciō
 in the senate
 house.

CICERO.

How Cicero
reproued Mu-
natiuſ of in-
gratitude.

Cicero could
caſt a miſte o-
uer the ſeates
of iudgement.

Cicero prai-
ſed Marcus
Cratſſus in an
oracion, & af-
terward diſ-
praiſed the
ſame again.

tius therby quytte. Afterward when
theſame Munatius ſued one Sabinus a
frende of Cicero to the extremities
of the lawe, Cicero thzoughly en-
kendaleed in wzathe, vpbzaided to
Munatius what he had dooen for
hym: why Munatius (ſaieth he) did-
deſt thou thyſelf eſcape iudgement
(whē it was) by thyne owne mea-
nes, ozels by the helpe of me, that
did caſt a greate miſte ouer the
benche where the iudges ſate?

55.

When he had openly praiſed
Marcus Cratſſus in þ place that was
called Roſtra, þ people highly well
allowyng his oracion: and after-
ward baited the ſelfe ſame manne
in theſame place with many poy-
naunte and nippyng woozdes of
reproche, what (¶ Cratſſus) diddeſt
not thou in manier euen the laſt
daye praiſe me and geue me high
commendacion in thiſſame ſelfe
place: yes (¶ Cicero) I praiſed the
in

in deede, but it was onely for exercise to assaie what I could dooe in a naughtie matier. For rhetoricians are wont for exercise to handle matters inopinable, as for example when they make an oracion in the praise of *Busyris*, or of the feuer quertane, or when they praise ingratitude. So did *Homere* write the battail betwene the frogges & the myce, *Erasmus* wrote the praise of foolyshnesse, an other the praise of baldnesse, an other of drunkenship: & this last argument I handled for myne exercise beeyng a young studente, albeit the same declamation now lyeth all woorme eaten, as right woorthie it is.

Busyris, a kyng of *Egypte* for his moste horrible crueltie detested of all nations in the worlde. For there came vnto hym on a tyme a counsaier geuyng hym counsaill, that if he would auoide sterilitie & barrenesse, he should kill vp as many straungiers as were within his royaltie, whiche counsaill *Busyris* followed, and executed, begynnynge first of all with the counsaier self.

When the same *Crassus* in an oracion whiche he made had saied,

that neuer any mane of the name of *Crassus* had liued in *Rome* past the age of thre score yeres, & then repentynge hymselfe of *woorde* speakynge, saied in this maner,
what

Rhetoricians are wont for exercise to take feigned argumētes of matters inopinable, and such are properly called declamations, and not oracions.

None of all Crasses liued in Rome past the age of thre score yeres.

CICERO.

What ailed me to speake suche a
woorde as this? Marcus Tullius in
this wise soodainly aunswered:
Marie thou knewest ful wel that
the Romaines would geue eare to
that tale with all their hertes, and
by suche a waye art thou come to
beare reule in the commenweale.

Crass^o coulde
currye fauour
ioplyly, as
Plutarchus
in his life ma-
keth mencion
of was a māne
of greate elo-
quence.

Signifying two thynges, that is to
weete, bothe that the name of the Crasses
was odious vnto the Romaines, and also
this Crassus had been auanced to honoures
not by vertue, but by fauour currying.
For when he saied by suche a waye art thou
come. &c he mented, by speakyng suche thynges
as might bee delectable and pleasaunte to the
eares of the people.

57. Crassus allegeth it to bee one
posicion or opinion of the Stoikes, &
a good manne is he that is
riche. Naye (as Cicero) see whether
this bee not rather their opinion,
that a wyse manne is lord of all
the worlde, or hath all thynges
of the worlde in his possession.

The exceeding
auarice of
Crassus.

ouerly notyng the auarice of Cras-
sus

hus, to whom nothyng was enough, & but
all thynges seemed to litle.

It was an opinion of the Stoikes, that good menne and
vertuous menne are riche, and an other that a sapiente manne
is lord of all thynges in the worlde, because that onely suche
persones are contented with that that thei haue, & if thei haue
gooddes, thei can and also dooen bestowe it wel, & applye it to
good vles: if thei haue no substance, none thei care for, but are
cōtented with their vertues & honeste qualitees, as the whiche
woe perswade themselves, that he can not bee poore, who hath
the grace of God, and is not couetous. And of this conclusion
it is afore mentioned in the. xlviii. apophthegme of Diogenes.
But whereas the posicion or conclusion of the Stoikes mened
that no manne was riche (though he had millions of talentes)
except he wer a good and a vertuous manne withall. Crassus
(because he was couetous) did interprete & take it to his pur-
pose, that no manne was a good manne except he wer riche, so
that he would his richesse to bee a cloke of goodnesse, of vertue
and of perfecte honestee. Therefore Cicero mocked hym with
an other opinion of the Stoikes, whiche was, that in a sapi-
ente manne all thynges are possessed, wherby Cicero by an
ironie exhorted Crassus to peruerter the sense therof too, as he
had dooen of þ other, and to perswade hym self, that if he could
gratte all the worlde into his possessiō, he wold be a sapiente
and a perfecte good manne. Whereas the mynde of the Stoi-
kes was clene contrarie. But Crassus was so couetous, that
he would often tymes auoucht no manne to bee woorthie the
name of a riche manne, except he wer hable with his yerely re-
uenues to kepe an armie, and to maintain an hoste of menne.
Wherefore when he warred vpo the Parthians, and was by
thesame taken and slain in that warre, thei cutte of his hedde
& in despite melted golde into his mouth, sayng these woordes
Aurum sitisti, Aurum bibe, golde hast thou thirsted, now
druke golde enough.

When

CICERO.

38. When Crassus was towarde a
 iourney into Syria, beeyng more
 desirous to leaue Cicero his frend
 then his foe, when he should bee
 gon, he saluted Cicero diligently, &
 saied þ he would suppe at home
 with hym that night. Whom Cice-
 ro with a cherefull & gladde coun-
 tenaunce receiued and entreteined.
 Within a fewe daies after this,
 certain of his frendes went in
 hande with hym, and made mea-
 nes vnto hym for to bee at one w
 Vatinius also. Why (¶ Cicero) is Vati-
 nius disposed to haue a supper at
 my house too? ¶ Signifying that the
 same Vatinius did make meanes more to
 haue a supper, then to haue his frendship.

What Cice-
 ro saied whē
 his frendes la-
 boured to
 bring hym &
 Vatinius at
 one.

39.

Yet one cast more he had at Vati-
 nius, who had a swelling in the
 throte (whiche is in latine called,
 struma, ¶ a disease like that is called the kyn-
 ges euel, if it bee not þ veraye same) when þ
 said

saide Vatinus made a plea for a client of his in a certain cause. Oh (¶ Tullius) wee haue here an orator gayly puffed vp. ¶ In the latine it hath a veray good grace. For this woorde

Cicero called Vatinus an orator gayly puffed vp, because he had a swelling in his throte.

Tumidus, couereth in englyshe, swellē, inflated or puffed vp. Whiche termes as well the latins as the englyshe, by translation are referred not onely to swelling in some parte of the bodie, but also in pride, braggynge, and vainglorie.

¶ As the oratoures Asiaticke wer called, Tumidi, swellē, or inflated, & because their sorte & faction of makynge oracions, was proude, solitarie, pompeous, bolde, pette, & replenished with vauntynge hostynge, creakynge, braggynge, and vaingloriousnesse: As witnesseth Plutarchus in the life of Antonius. And therunto did Cicero allude.

The pompeous maner of the Asiaticques in making oracions.

Julius Cæsar had earnestely purposed to distribute the landes of Campania among his menne of armes. This thyng bothe many others in y^e senate tooke greuouly, & especially one Lucius Gellius being a manne euen wth veraye age almoste clene dooen saied & swore, that it should not so bee, as long as he liued. Well (¶ Cicero) leat vs

60.

What Cicero saied whē Lucius Gellius an aged man spake of a thyng that it should not be so long as he liued.

tarrye

CICERO.

tarye so long hardyly, for it requir-
eth no long delate. **¶** Signifying
that Bellius was euen at the last caste, and
in maner at deathes dooze.

61.

How Cice-
ro checked a
young feloe
thretenyng to
reue hym.

When a certain young feloe to
whose charge it had been afore-
tymes laied that he had killed his
father wth a spiececake infected wth
poyson: whē this young feloe bee-
yng angreed euen at y^e herte roote
thretened in his furie y^e he would
haue a flyng at Cicero with woo-
des that should soune litle to his
honestee, so had I rather y^e shoul-
dest (q^{uod} Cicero) then wth spiececakes.
¶ Under y^e coulourable woo^rde of double
interpretacion obiectyng vnto the feloe the
murderyng of his father.

62.

How Cicero
sated to Pub-
lius Sextius
takyn on
hym to make
all his plea
hymself.

One Publius Sextius had taken
Cicero together with certain aduo-
cates mo to assiste hym & to help
defend hym in a cause of his. And
when the same Sextius would nedes
declare his owne matier, and haue
all y^e sayng his oneseif, & would
not

not geue any of his aduocates place or leaue to speake a woorde, as soone as the matier was clere and out of parauentures *¶* *Sextus* should bee quitte and discharged by the iudges: Take the tyme *O* *Sextus* (*¶* *Cicero*) this daye whyle thou mayest. For tomoze he thou shalt bee a priuate man... gain. *¶* Geuyng hym half a checke for that he had taken vpon hym in *¶* matier to dooe all together hymself alone at his owne pleasure *¶* Wheras the next daye folowynge he should haue no publique office of a patrone or oratour, nor bee adhibited to any suche vse, but bee as other menne wer, that had nothyng to dooe in pleadyng in courtes, as *Cicero* and the other publique oratours had.

When *Marcus Appius* in the preamble of a certain oracion or plea saied *¶* he had been by a frende of his greatly desired to vse and to shewe all his diligence, eloquēce, & fidelitee in his clientes cause, at this woorde, spake *Cicero* & saied: and hast *¶* such an hert of Steele of
 thyne

63.

How *Cicero*
 mocked *Marcus Appius*.

CICERO.

thyn owne, & of so many thynges
whiche thy frēde hath desired the
vnto, & dooest neuer an one at alle.
O A Wherbyng that in his oracion appered not so
much as any one poyncte of diligence, of clo-
quence, or yet of trustynesse.

46.
Cicero gaue
vnto Marc^s
Aquilus the
name of A-
drastus.

Marcus Aquilius hauyng twoo
soōnes in lawe, & wer housbandes
to his twoo Doughters but bothe
of theim banyshe & exiled, Cicero
called Adrastus. & We cause & he alone
kept his standyng like a manne & & saued
hym self vpright Alludyng to & propre signi-
ficacion of & greke vocable. & For ἀδραστος
signifieth: infected ozels, one frō whō is no ker-
tyng away, nor escapynge of a shrewd turne. And
therof Remelis (& Goddess of takynge venge-
aunce on such as are proude & disdeigneful in ry-
me of their prosperite) is called in greke ἀδραςτος
because & no such pson may escape hir handes.
Nevertheless (vnder & correccion of Erasmus)
I take that Cicero alluded to Adrastus kynge
of the Argiues, who had twoo doughters the
one called Deiphile, and the other called Argia.
Deiphile was married to Tydeus the soonne
of Dene^s kynge of Aetolia or Calydonia, which
Tydeus beeyng a right valiaunte and an hardie
manne, whē he had vnawares slaine his brother
Menalippus at an huntynge, fledde from his
countree, & came to Adrastus, & there married
the saied Deiphile, and there liued a banyshe
manne

manne, and neuer went again into his owne
 countree as shall appere. The other daughter
 Argia was married vnto Polynices & soonne
 of Oedipus kyng of Thebes and of Jocasta
 queene of thesame, of whom and of his brother
 Eteocles, (who would not accordyng to his pro-
 misse suffer Polynices to reigne in Thebes by
 course whē his first yere was expired,) it is vs-
 on the .i. apophthegme of Diogenes in the first
 booke largely noted, and sufficiently for & per-
 fecte declaraciō of this place and purpose, that
 Polynices liued and dyed a banished manne.
 And so it befell that Tydeus was sent ambas-
 sadour from Polynices vnto Eteocles, that &
 same should remembre his couenaunte and pro-
 misse, and accordyng to thesame should surren-
 dre vnto Polynices the kyngdome of Thebes
 there to reigne by course one full yere as Eteo-
 cles had boorn. When Eteocles had made hym
 a plain resolute answer & he would not suffer
 Polynices to reigne there, Tydeus sharply res-
 buked hym of breakyng his feithfull promise,
 & spake many high & bolde wordes. Wherat
 Eteocles takyng greate indignacion, priuely
 sent fiftie stoute mēne of armes to lye secretly
 in a woode, & soodainly to kyll Tydeus in his
 waye homeward. These menne myndyng to
 execute and accomplyshe the commaundemente
 of their loyde, sette vpon Tydeus in the saied
 woode, & Tydeus slewe thein every mothers
 soonne excepte one, whom he saued purposely
 and sent backe to beare tydynge of that feaste
 vnto Eteocles. Then Adrastus and Polynices
 made warre on the Thebanes. Where Tydeus
 after many noble actes of chieualrie at last was
 slain by one Menalippus a Thebane, and yet
 after & receiuyng his deathes wounde, he slewe
 thesame

CICERO.

thesame Menalippus, & chopped of his hedde & gnawed it in pieces with his teeth. Thus for our present purpose it appeareth that the two soones in lawe of Adrastus, wer bothe outelawes, and therefore did Cicero geue Marcus Aquilius the name of Adrastus.

65.

Of the office of Censour is afore noted.

Lucius Cotta a gredie drynker of wyne.

Cicero dyonke water.

Like beareth fauour to like and vnlike hateth vnlike.

In the tyme whyle Lucius Cotta was Censour, (who was take for the greatest swielbolle of wyne in the worlde one of theim,) where Cicero standyng in eleccion for the cosulship happened to bee veraye drye, & had drounk a draught of water enuironed and hiddē from the Censours sight on euery syde with frendes, he saied: ye dooe well to feare lest I should haue Censour in my heaue lorde, because I drynke water. ¶ Cicero made as though he beleued his frendes for this cause to stand thicke aboute hym, that the Censour might not see hym drynkyng water. For like beareth fauour to like. ¶ And vnlike hateth vnlike. So if the Censour beeyng suche a gredie drynker of wyne, if he had seen Cullius drynkyng water, would haue suspected hym to dooe it in cōtumelie & repche of hym.

66.

When Marcus Caelius (who was thought

thought to bee disceded of father
and mother not free but bonde)
had with a loude & a whole voice
reade a lettre befoze the Senate,
Cicero saied: Maruail ye nothyng
herat my lordes. For this is one
of them þ hath had a good loude
breste in his dayes. **¶** Signifyng, þ
Laelius had been a commen cryer, and that
by longe vse it had come vnto him to haue a
shille voice. And in dede bondemē that wer
to bee sould, wer woont to bee made the best
of, by the opes of the cryer.

What Cicero
saied of
Laelius, who
had a loud
voice.

Vnto one Memmius reprochyng 67.

Cato the Vticensian, and sayng that
he would bee drounk euen whole
nighetes thzough, yea (¶ Cicero) but
thou speakest nothyng at all that
all þ daye tyme he would bee plai
yng at dyce. **¶** Wauerly excusyng
Cato, who bestowd all þ whole daye vpon
the affaires of þ commenweale, and would
take an houre or twoo or thzee of the night
to take some recreation of mynde, and to
refreshe his spirites. **¶** And in dede it is writ
ten of Cato þ he would now and then be merie

How Cicero
excused Cato
for makyng
merie now &
then in the
night tyme.

Cato would
be buisie in þ
daye tyme, &
merie in the
night.

CICERO.

68. and make good chere.

What Licer-
to saied to Ju-
lius Cæsar. de-
fendyng the
doughter of
Nicomedes
kyng of Bi-
thynia.

Unto Caius Cæsar earnestly de-
fendyng the cause of Nicomedes his
doughter in the senate hous, and
reherfing y benefites and greate
pleasures of the kyng towardes
hym, Cicero saied: No moze of this
I beseeche you, for it is not vnkno-
wen what he gaue to you, & what
ye gaue to hym. ¶ The pith and
grace of the sayng dependeth of the double
sense y might bee take of y woorde. dare for
in latine he is properly saied, dare, to geue,
that conferreth a benefite: and also a womā
is saied in latine, dare, that is gentle & kynd
of hir fleashe. Wherof the poete Martialis
thus writeth to a woman, *uis dare, nec da-
re uis*, that is, ye will geue and ye will not
geue. &c. Cæsar had an euill name, y whē he
was in Bithynia in his youthe. & at what
tyme he fled from Roome for feare of Sylla,
wherof is mencioned in the first apophthegme
of the same Julius Cæsar he was somewhat
moze at the cōmaundemente of kyng Nicome-
des, then the lawes of chastitee dooe require.

69. Marcus Callidius accused Gallus, &
Marcus Tullius defended Gallus. And
when

THE. II. BOOKE.

When the accuser affermed that he would both by witnesses, by Gallus owne handie wrytynge, and also by examinacions confessed afore, make due proufe that there had been bennymie tēpreed and made readie in a cuppe for hym by the partie arraigned: but yet al þ̄ whyle pronounced suche an hainous matier w̄ an vnearnest countenaūce, with a dedde voice, and with the residue of his iesture nothyng hot nor behemente, Marcus Tullius saied:

¶ Marcus Callidius, if thou diddest not feigne this geare, wouldest thou handle thy plea so faintely?

¶ Gatherynge, of his countenaunce and iesture that his woordes came not from the herte.

¶ The same Cicero after this sorte iested on Isauricus: ¶ I meruaile what the matier is, þ̄ thy father beeyng alwayes onemaner a manne, hath left þ̄ vnto vs so diuerse. ¶ A merite

¶ His

woordes

332.

How Cicero defeated the accusation of Marcus Callidus against Gallus.

Faint handling of a plea argueth the cause to bee weak & vns true.

70.

How Cicero iested one Isauricus who had bee beate with whippes of his father afore.

DEMOSTHENES.

woorde depēdyng of ambiguousnesse of the
vocale. for, *Varius*, in latine, and diuerse,
in englyshe is called one that is of a waue-
ryng mynde and nothyng substantial, he is
also called in latine, *Varius*, in englyshe di-
uerse, that is marked with the prientes of
strypes. And in deede it was commonly no-
sed that this *Isauricus* had been scourged a
fore of his father with whippes. And therof
came that same, not the sayng, but the deede
of *Marcus Laelius*, whose chaire of estate
when *Isauricus* beeyng Consull had broke,
he sette vp an other with whippes kerued in
it, without any woordes thretenyng the said
Isauricus, and also castyng in his teth, that
he had ones been scourged with whippes of
his father.

How *Marcus*
Laelius kerued
Isauricus for
throwing
down his
chaire.

THE SAIYNGES OF DE- MOSTHENES THE ORATOVR.

Plutarchus & other historiographers doe
write that *Demosthenes* had a poore woman
to his mother and a woman vnknown, his fa-
ther kepte a cutlers Shoppe and sould kniues, a
good honeste manne and meetely welthie, as the
whiche when he dyed left vnto his soonne ho-
neste substance, but because *Demosthenes*
was then but a litle childe, he & his patrimonie
was

was comitted to certain executors or scoffers who beguiled Demosthenes so sore, that they neither regarded to sette hym to schoole, nor while he was at schoole to paie his schoolemasters duettie. At last he became the moste noble oratour that euer was in Grece. And then tooke in hande to bee a dooer in the comenweale, and spared not to sette against Philippus wth moste vehemente oracions inuectiues, and wore out Philippus well enough, and after hym Alexander. But Antipater sent certain of his garde to sea hym. Demosthenes hearyng therof fledde priuely into a litle Ile named Calauria, & there kept hymself secreete. At last he was found out. And when he sawe that there was no remedie but that he should bee had to Antipater, he desired that he might haue licence first to write an epistle to the Atheniens. And takyng a penne in his hande he begonne his epistle thus: Demosthenes to the Atheniens gretyng & wel to fare. And euen so brake of wrytyng and receiued poison whiche he had long tyme of a purpose kept vnder the stone of his ryng, and so poisoned hymself out of hande. Plutarchus ioyneeth the life of Demosthenes and of Cicero bothe together, and compareth theim twoo together as a veraye good matche and wel coupleed. For (saith he) whē god at the first begynnyng fourmed Demosthenes & Cicero bothe after one paterne, he semeth to haue putte and enspired into theire natures and disposicions many like qualitees, as for example, that bothe the one and the other was ambitious, bothe the one and the other a citezen francke, bolde and plain in tellyng his mynde to the people, bothe of theim to perilles, leoperdies and warres not veraye hardy mēne. There wer in their fortunes also many thinges

commune

DEMOSTHENES.

commune as well to the one as to the other. For I cannot fynd any other two oratours, which beeyng of sembleable lowe birth, grew to bee soo greate menne of authoritee and dignite, and which durst auenture to withstand kyniges and chief gouernours, and lost their daughters, were banysed their countrees, & returned sette home again with honoure, eysens voidyng their clytees came into the handes of their enemies, and finally whiche wer extindted together with the libertee of their countree.

I.
How Demosthenes answered Pythias laying to his charge that his orations smelled of the candle.



Next Pythias objected to Demosthenes that his argumentes of rhetorike smelled all of the cādle: signifiyng, that he pronoūced none oraciō but out of writyng, and made with greате studie by cādle in the night tyme. Whiche sayng Demosthenes in such wyse reuerfed backe again, that he auouched hymself and y other partie not to bee at equal charges for candle, & Notyng y the other was a contynuall reueller and gourmaunder by night, and bestowed moze money on ryotous banquettyng, then he on his behalf did on studie.

Chis

This Pytheas was in the tyme of Phocion and Demosthenes, a man newly come vp in Athens of late, & by election put in aurore to haue dooyng and sayng in the publique affaires of the citee, partly by giftes and rewardes, and partly by speaking faire vnto the people. And whē he was once gotten vp to beare some stroke in the citee, he would haue to doe in euery matier, and weared a woondrous buttie medler in all causes, in somuch that at common assemblies he would often tymes trouble all the whole compaignie with his daily prating, vntill Phocion at last saied: will this feloe here neuer hold his peace, that came but yesterday in manner out of the helle, and one, that hath bought the people of Athens to be his owne?

Vnto others objectyng vnto hym vnmeasurable affectacion of eloquence he thus answered, the studie of eloquence to declare a manne that loueth the people, and can bee contented to bee feloe like with the people: and cōtrariwise to neglect the studie of eloquence, to bee the guyse of suche persones as sought to bee lordes ouer the people, as the whiche went about not to perswade menne by fyne vt treaunce of a matier, but to compell them parforce.

2.

How Demosthenes purged hymselfe of the object of ouermuch studie of eloquence.

nota

As often as Phocion should arise
to

DEMOSTHENES.

Phocion the
are of Demo
sthenes his
reasons.

Phocion and
Demosthenes
fewe tymes
agreed.

to saie his mynde in any assēblee
Demosthenes would saie of the same
Phocion to his frendes & saie nexte
by hym: now ariseth vp the are of
all my reasons. For Phocio was
brieff in tellyng his tale, but sharpe as an
axe. And his custome was for & moste parte
to bee of a contrarie mynde and opinion to
Demosthenes.

4. What De-
mosthenes
saied when &
Atheniēs ear-
nestly praied
hym to accuse
a certain per-
sone.

The people of Athenes ymportu-
nely required Demosthenes to take
vpō hym & accusyng of a certain
persone. And when Demosthenes re-
fused to dooe it, & people begoōne
to bee vp in a roze against hym,
(as cominly thei will in suche a
case) the Demosthenes arisyng spake
in this maner: O ye menne of
Athenes, ye haue of me a faithfull
counsaillour & helper at all tymes
of neede whether ye will or not,
but a false accuser shall ye neuer
haue of me would ye neuer so fain.

5. Demosthenes had been one of the
tenne

plee
 ame
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enre, whom the Atheniens had sent
 ambassadours vnto Philippus kyng
 of Macedonie. So after that Aeschines
 and Philocrates (whiche twoo Philip-
 pus had especially aboue y^e residue
 familiarly embraced & made of)
 beeyng come home again fro the
 saied ambassade, gaue the kyng
 muche high praise, partely for ma-
 ny other thynges, & especially for
 these thre folowynge, that he was
 full of fauour and beautie, that he
 had a goodly eloquente tounge, &
 y^e he could drynk lustyly. Demosthe-
 nes made this cauillation, that he
 auouched in all those praises to
 bee not so muche as one pointe
 comely for a kyng. For y^e first, he
 saied, belonged to women, the se-
 counde to sophistes or rhetorici-
 ans, and the thirde to spounges,

Demosthenes
 one of the x.
 whom the A-
 theniens sent
 ambassadours
 to Philippus
 kyng of Ma-
 cedonie.

Philippus
 kyng of Ma-
 cedonie, was
 beautiful, elo-
 quente and a
 good drynker

To drynke
 well is a pro-
 piete mete for
 a spouge, but
 not for a mā.

* This ambassade was at the same tyme, when Demochares
 saied to Philippus that he might do to the Atheniens muche
 pleasure, if he would put his necke in an halter, and hang hym
 self. Wherof read the. xxxv. apoph. of the saied Philippus.

Demosthenes

DEMOSTHENES.

6. Demosthenes had writtē vpon his

ἄγαθὴ τύχη, shilde in lettres of golde ἄγαθὴ τύχη
 writen about that is, Good fortune. Yet neuerthe-
 Demosthenes lesse when it was come to handie
 his bucler in strokes Demosthenes euen at y first
 letters of golde. meetyng cast shilde and all awaye
 from hym, & togoo as fast as his
 legges might beare hym. This
 pointe beeyng cast in his nose in
 the waye of mockage & reproche,
 that he had in battaill cast awaye
 his bucler, and taken hym to his
 heeles, like a pretie māne, he auoi-
 ded it with a litle verse commen
 in euery bodyes mouth.

How Demo-
 sthenes anoi-
 ded y reproche
 of rennyng a-
 waye in bat-
 tle.

Plutarchus
 saith y Py-
 theas it was
 whiche thus
 mocked De-
 mosthenes for
 his mannely
 rennyng a-
 waye.

* Ἀνὴρ ὁ Φεύγων καὶ πάλιν μαχίσεται.

That same manne, that renneth awaye,
 Maye again fight, an other daye.

Judgeyng that it is more for y benefite
 of ones costree to renne awaye in battaill,
 then to lese his life. ffor a dedde manne can
 fight no more, but who hath saued hymself
 aliuie by rennyng awaye, maye in many
 battailles mo, doo good seruice to his costre
 At leste wise, if it bee a pointe of good ser-
 uice, to renne awaye at al tymes when the coun-
 tree hath moste nede of his helpe to sticke to it.

This was at the battaill in Cherronea (whereof is afore spooken in the vii. apophthegme of Philippus) in which battaill he subdued and conquered all Greece. And of this battaill Demosthenes was the chief procurer and setter on, in so muche that he onely perswaded the Thebanes and others therunto, and was one of the chief ringleaders and capitaines hymself, in so muche that the kyng of the Persians wrote letters about to his nobles in all places, that they should aide Demosthenes with money enough on all sydes for the suppressyng of Philippus. The battaill was kept in Cherronea (the countree of Plutarchus) at Thermodon. Whiche Thermodon (as the reporte gooth saith Plutarchus) shuld bee a litle preatie floudde rennyng into the river of Cephissus. But the same Plutarchus saith that he knoweth no suche floudde there about of þ name nor yet in any place of al Cherronea. Neuerthelesse he beleueth that the floudde Haemō (whiche renneth along by Heraclum, where þ Greeks at þ tyme pitched their cāpe against Philippus) was at the first in olde tyme called Thermodon, and fro that battaill forthward the same to haue taken the appellaciō of Haemon, because it was then filled vp with dedde corpes and with bloudde. For αἷμα, is greke for bloudde. But this was suche a sore battaill, that Philippus feared Demosthenes all daies of his life after, for that the same had perswaded the Greeks to battaill.

* Ἀνὴρ ὁ Φεύγων καὶ πάλιν μάχεται, (that is: A mā that fleeth will renewe battaill again) is a prouerbiāll verse (as Erasmus in his chiliades admonisheth) by which we are warned not by and by to be brought in despaire, if some thyng haue not well come to our passe. For though a manne bee now ouercomed, he maye at an other tyme haue better happe. Whereof Homere calleth it ἐτεροαλιέα νίκη, þ is now victōg on þ one syde, & now on þ other. And Alexander (Paris the sonne of Priamus kyng of Trole) thus speaketh in Homere. νίκη δ' ἰπαμείβεται ἄνδρας. that is: Victorie chaungeth from parte to parte. And the same Alexander in an other place again saith:

Menelaus

DEMOSTHENES.

Menelaus now, through Dallas hath wonne
 And so shall I at an other season. So Darius in Terence
Hac non successit, alia aggrediendū est via. that is.
 This waye it will not frame ne fate,
 Therefore must we proue another waye. So minded Demos-
 thenes, that though he had had misshapen at that season, yet
 an other more propice tyme should come, when his chaunce
 should bee to doe his countree better seruice. &c. And this was
 a meetely honest excuse.

7. When Alexander on this condi-
 tion offered peace vnto y^e Atheniens
 if thesame would yeld vp into his
 handes eight of y^e citezens, emōg
 whō Demosthenes to bee one: Demosthe-
 nes told vnto thein the tale of the
 woulf, who vpon this condicion
 offered peace vnto the sheepe, if y^e
 same would yeld and deliuer hym
 their dogges that kept hym from
 the folde. And vnder the name of the
 woulf betokenyng Alexander, by the dogges
 menyng those persones who at that present
 season had the cure and charge of all y^e pub-
 lique affaires, and by the sheepe signifyng
 the commenalitie of the Atheniens. He ad-
 ded moreouer an other example.
 As the mercatemenne (saith he)

DOOR

THE II. BOOKE.

337.

bode bryng out a litle modicum of wheate or other corne in a treen dishe for a saumple or shewe, Desirynge by thesame to sell whole greate heapes: so ye, if ye betraie and deliuer vp the eight citezens whiche are demaunded of you, ye betraie & deliuer y^e whole vniuersall people euery mothers chylde.

Who betraie
eth the gouer-
nours & coun-
sellers, betraie
the whole peo-
ple & countree.

When Demosthenes beeyng con- demned of y^e Areopagites, had escaped out of prielson, & was rennyng awaye, & had mette in the teeth not ferre from y^e citee, certain persons of the contrarie parte, that wer not his frēdes: first he would faine haue hidden hymself. But when y^e parties speakyng to hym, & callyng hym Demosthenes by his name, bidde hym to bee of good counforte, & also offreed hym money to help hym on his waye, he gaue an heauie sigh euen from y^e botome of his herte, sayng: How

8.

Of Areopagus & the Areopagites, it is afore noted

The naturall loue & desire of eche māne towarde his natie countree.

U

can

DEMOSTHENES.

can I possible forsake this citee,
in whiche I haue suche enemies,
as I shall not fynd frendes of the
like sorte in an other countree?

* The cause of the banishment of Demosthenes was this. There was one Harpalus (of whō it is afore mencioned) who partely of remorse and conscience of euill handleing hymself in matters committed vnto his fidelitee, and partely for that he sawe Alexander begyn to weare veraye rigorous and sore to his frendes, fled out of Asia and came to Athenes. And whē he had with certain shippes and greate substance of money submitted hymself to the pleasure and wylle of the people of Athenes, the other oratours counsailled the people to receiue & protecte hym, but Demosthenes at the first begynnyng gaue them counsaill in no wyse to receiue hym, but to bee well aware, lest they should by reason of hym arise battaill of an vniuste and vntreasonable cause. Within fewe daies after, whē Harpalus (who by like had a good insight in suche matters) espyng and markyng Demosthenes to haue an earnesteste yfe, & a greate fantasie vnto a goodly cuppe of golde, that was of excellent workmanship, caused the same to bee weighed. Demosthenes muche woondred at the weight of the cuppe, and demaunded what the cuppe drawed (menyng of weight in the balauce) I wys of Harpalus (smylng vpon hym) it shall drawe you twentie talentes, and the nexte night folowynge sent vnto Demosthenes the saied cuppe of golde secretly, & twentie talentes with all, whiche Demosthenes receiued. And when Harpalus his cause within a daye or twoo after was had again in communication, Demosthenes came to the assemblee of the people, wth his necke all stuffed, lapped, and wrapped in wulle, furrer, and cloutes. He was bidden to saie his mynde, he refused to speake, allegyng that he had a bone in his throte & could not speake. But the people perceined the matter well enough that he had been corrupted with money by Harpalus. And without any more busynesse, first and foremost they expelled Harpalus and
biddes

bidde hym boide. And that dooen, forasmuche as thei stood in feare and drede, left the money whiche the oratours had receiued, should bee required of theim by Alexander, thei serched the oratours houses for all suche money and iewelles. Then Demosthenes trespyn manifestly found culpable, would haue purged hymself, but þ people would in no wyse heare hym speake. For (saied one) wil ye not geue eare vnto hym that hath such a goodly golden cuppe? well, the people cryed out vpon hym. Demosthenes putt the matier vp to the iudgemente and sentence of the Areopagites, by whom he was cōdemned in a fine of fiftie talentes, and commaunded to warde, vntill the fine should bee satisfied and paid. Demosthenes partely by reason of that extreme iudgemēt for that he was feble and weake of bodie, noz hable to endure the enprisonmente, broke awaye priuely, and fledde into Arcadia, whiche is a region of Achaia.

It is reported that Demosthenes.

in his departyng from þ citee looked backe vnto the toure of Pallas, & his handes lifted vp vnto heauen saied: O Pallas ladie of citees, why settest thou thy delite in thre the moste vnluckeful beastes of þ worlde, the oulette, the draguon, and the people? The oulette wher as she is of all byrdes the moste vnluckefull, yet is she dedicated vnto Pallas, like as the same Pallas hath a draguō also whiche she beareth aboute w hir for hir cognisaunce. And as for þ people is a monstreous beaste of many heddes, accustomed with þ moste

What Demosthenes saied to Pallas at his departyng out of Athens.

The Oulette dedicated vnto Pallas.

The people a beaste of many heddes.

The ingratitude of þ people towards their benefactors.

¶ It is naughtie assur.

DEMOSTHENES.

naughtie vnkynndenesse possible to rewarde
suche persones as hath dooen theim bene-
fite, as thei did Socrates, Phocio, * Scipio
and right many others mo.

* Of the ingratitude of the people of Athens towardes So-
crates and Phocio, it is afoze declared. As touchyng Scipio
there wer fower of the name in Roome, one after an other, as
noble menne, as wyse counsaillours, and as valiaunte Capt-
taines, as euer wer in Roome, & whiche did as muche benefite
to the commonweale, as vneth any penne maye wyte. And yet
euery one of theim found at the hādes of the people of Roome
incomparable ingratitude. The first of theim woonne Car-
thage, and made it tributarie vnto Roome, when it had so tie-
red Roome with long warres, that it was muche more nigh to
subdue Roome, then to bee subdued vnto Roome. This Scis-
pio triumphed on Carthage, and had geuen vnto hym the sur-
name of Africane (because he subdued Carthage and thereby
Africke.) And yet was he at last exiled, and did dye out of his
countree a banished manne. Scipio surnamed the Asiaticke (be-
cause he subdued kynge Antiochus vnto Roome, and besides
hym all Asia, of whō he also triumphed) was afterward falsel-
ly arraigned of robbing the treasure of Roome, and moſte
wrongfully commaunded to prison. Scipio Africane the se-
conde (to whom that surname was geuen because he beate
downe and destroyed bothe the citee of Numantia, and also
the citee of Carthage, beeyng with all their power and puiſſaunce
bent and sette against the citee of Roome) was wekedly slain
in his bedde in ʒ night, and yet in all the citee of Roome could
not one bee found that would seee suche an hainous murdre as-
cenged or punyſhed. And this Scipio it is, that Erasmus here
ſpeaketh of. Scipio surnamed Paſica (who ſaved the comen-
weale from the violence oppreſſion of Tiberius Gracchus the
Tribune) was in his later daies ſent as half a banyſhed māne
to Pergamus, and there ſpent the reſidue of his life.

10. Unto the young menne w̄ whō
he

he vsed familiaritee, he would oftentimes saie, that knowing as he now did, how muche enuie, feare, false surmised querelyng, and how muche perill, a manne comyng to y^e affaires of the commonweale hath to looke for, if the one of twoo wer to bee chosen, he would rather goo to his death, then vp into a pulpite to make an oration, or els vp to the benche to sitte vpon matiers of iudgemente.

The affaires of a commonweale are dangerous to medie withal saied Demosthenes.

nota

At what tyme he liued in Arcadia a banyshed manne, and Pytheas in the fauour and behalfe of y^e Macedonians had saied in this maner, as wee deme y^e hous to haue some euil maladie win it, into y^e which is carryed mylke for to bee sold, so may wee thynk y^e citee to bee corrupted wth some euil disease, vnto the whiche is sent any ambassade of y^e Atheniens: Demosthenes thus turned y^e clause clene arsee versee. As
U iii mylke

II.

Contention betwene Pytheas & Demosthenes.

DEMOSTHENES.

How Demo:
sthenes was
restored from
banishment.

mylke (saith he) is brought into houses for to restore sicke folkes to their helthe again, so are the Atheniens alwayes readie for y^e safes garde and preservation of other forē citees. As soone as the comenaltie of y^e Atheniens had knowe-
lage of this, thei forthwithall sent for hym to come home againe from exile.

After this sayng, the comenaltie of Athenes whiche had afore condēned hym, wer suddenly streiken again in loue with hym, and sated that he was an honest manne again, and loued the citie, and many gaye good morowes. Wherupon Damon Paeaniens y^e nephewe of Demosthenes made mocion vnto the people that Demosthenes might bee restored to his former state and might come home to the citie again. The people made a decree vpon it. And vnto Aegina was sent a galie for hym to fette & hyng hym home again with honour. And whē he was approached nere to Athenes, all the magistrates of the citie, all the ministres and presidentes of the temples full and whole, and the other citizens by whole flockes went to meete hym, & receiued hym (as ye would saie) with generall processio, and with all triumph, honour, and solemnitee. Yea, and the fine of fiftie talentes whiche he had afore been condemned in, (because thei might not by iustice or law releasse or forgeue it) thei ordeined by a publique decree to conuerte vnto the altare
of

of Minerva, and to bee deducted of the money
whiche was to bee leuied for the behouf of the
same altare. For the Atheniens had a vse and
custome at a certain feast (which they called the
feast of Jupiter the saueour) to make a commē
boxe for repairing, deckyng, and furnyshyng
of the altare of Minerva, and for the dooyng of
this, they appointed a gatheryng of fiftie talen-
tes in the name of Minerva, to bee conuerted
and applyed to satisfying and payyng of De-
mosthenes his fyne, for in so muche a summe he
was condemned, as afoze is saied.

When a shippe was sent hym ¹²
returnyng home again frō exile, Demosthenes
and many of the magistrates or ^{Demosthenes}
publique officers, and citezēg had ^{gloied in cō-}
come forth of the citee to meete ^{parryng his re-}
hym, Demosthenes lifyng vp his ^{turnyng from}
handes to heauen, saied, y a moze ^{exile, with the}
honourable returnyng had chaū- ^{returnyng of}
ced vnto hym then vnto Alcibiades, ^{Alcibiades.}
for that Alcibiades had come home
again, the citezens constreigned
parforce to sed for hym, and he on
his partie, y citezens through pea-
ceable and gentle perswasio con-
descēdyng & a greepng therunto.
Alcibiades

DEMOSTHENES.

¶ Alcibiades being absent on warrefare was accused by one
 Chellalus, that he had a certain brothreed, whiche vsed to re-
 soyte and gather together at his hous, and there to assēble like
 plaiers on a staige, to cōtrefaite the sacres of Ceres (the gods
 desse of coyne) and to represent þe mysteries of the same sacres,
 whiche wer wont to bee celebrated and kept of the Atheniens
 with greates reuerence and deuocion. He added moreouer, that
 Alcibiades and his adherentes diuided the executyng of all the
 offices apperteynyng to those ceremonies, and that one Poly-
 tion was the candlesticke bearer or torchbearer, and one Theo-
 dorus to bee the chaunter, or clerke, and Alcibiades being the
 executour and chief president of all the sacres to reade a lecture
 vnto al his compaignie of al the saied mysteries. &c. Alcibiades
 was gently required to come home to Athenes for to make his
 aunswere and declaracion in the p̄misses, he d̄rewe backe and
 would not come to Athenes, and to one demaundayng whether
 he mistrusted his owne natieue countree and citee, he aunswere-
 ed, that he trusted his countree veraye well, but as for the ha-
 sardynge of his hedde & life he thought not best to putte in the
 handes of his veraye mother neither, lest she might chaunce to
 byng and cast in a blacke stone in stede of a white. Vpon this
 he fledde, and would not come to Athenes. Whereupon he was
 condemned being absēte, and all his gooddes forfeited, and
 so the ende that no pointe of ignominie should lacke, all the
 ministres of all the temples wer bidden to accurse Alcibiades
 as an impious persone and a wicked miscreant. Thei also by
 a decree condemned hym to death as a traitour. Whereof whē
 telacion was made vnto Alcibiades, he aunswere that the A-
 theniens should fynd hym to bee alieue. Then went he to their
 enemies, and did the Atheniens muche scathe till at laste thei
 wer gladd and faine to desyre and praie hym to come home and
 help them. Then partely remoyse of conscience, and partely
 the naturail desire of his countree so pricked hym, that euen at
 the veraye plounge when the Lacedemonians should vterly
 foreuer haue confounded the Atheniens in battaill on the sea,
 Alcibiades sodainly without the knowelage of either partie
 came with certain shippes vpon the Lacedemonians whē they

their backs, and turned the victorie to the Atheniens, and so came home highly welcomed, although they had by necessities been forced to seeke vpon hym.

After that Demosthenes for feare 13.
of Antipater had fledde into the Isle
of Calauria, and kept hymself in the
temple of Neptunus, and Archias, of a
plaier of tragidies now growen
& come vp to bee a māne of power
assaied and laboured with honey
sweete woordes to perswade De-
mosthenes that thesame should putte
hymself in y^e grace of Antipater, by
whō not onely to haue no maner
harne at all, but also to bee ho-
noured with mooste high & boun-
teous rewardes: He saied in this
manier: O Archias thou neuer did-
dest like me in thy life on y^e staige
beeyng a plaier, no? shalt psuade
me to thy purpose now at this pre-
sent beeyng an oratour. But whē
Archias beeyng thzoughly out of
paciēce thzetenied to pull hym par-
force out of the temple: yea marie
O Demo=

Reade the an-
notacion of y^e
biii. apoph.

This temple
was a sure
place of refu-
ge as a Can-
tuarie.

Archias first
a plaier of en-
treludes, and
afterwarde a
greate manne
of power wth
Antipater.

DEMOSTHENES.

**What an ora-
cle is reade in
the.xv. sayng
of Alexander.**

(*Φ Demosthenes*) now at last thou
hast plainly opened the * oracles
of Macedonie. For vntill *ϕ* speakyng
of this woorde, thou diddest but
countrefaite and make a feigned
countenaunce accordyng to *ϕ* guise
and faction of entrelude plaiers.

* The oracles of Macedonie, Demosthenes called the pleas-
sure of Antipater kyng of Macedonie. Menyng that Antipa-
ter had commaunded Archias to byng Demosthenes by fates
meanes of foule. Demosthenes alluded to the propre significa-
cion of an oracle, menyng that Antipater tooke vpon hym in
manier no lesse then if he had been a god.

14. Demosthenes is reported to haue

**Of Corithus
is afozenoted
in *ϕ*.xxxiii. A-
pophtheg. of
Diogenes.**

**Demosthenes
saileed to Co-
rinthe to haue
his peasure
of Laïs.**

**Laïs a costely
dame to lye
with, of who
reade the.xxi
sayng of Ari-
stippus.**

saileed on a tyme to *ϕ* citee of Co-
rinthe, enticed & allured wth the fame
of Laïs a Courtesan there of greate
name, to thentente *ϕ* he also emōg
the mo might haue his pleasure of
the paramour whiche all *ϕ* worlde
spake of. But when she by coue-
naūte required for one night tēne
thousande drachmes, Demosthenes
feared wth the greatenesse of *ϕ* price
chaunged his mynde, sayng:

ἐν ἀγορᾷ τῷ τούτου μετανοῶσαι. that is:

I will

I will not bye repentaunce so dere.

20 Signifying, that vnto vnhoneste pleasure repentaunce is a prest compaignion to euermore come after. 21 Yea and one propertes more it hath, that the pleasure is small, and is gon in a momente, the repentaunce greate, and still endurynge as long as life continueth.

¶ Laïs an harlot of Loxinthe of excellent beantie, but so dere & costely, that she was no moxell for mowyers. She was for none but lordes and gentlemenne that might well paie for it. Wherof came by a prouerbe, that it was not for euery manne to go vnto Loxinthe. This historie of Demosthenes is reherced of Valerius Maximus, Aulus Gellius and others.

The sayng of Pytheas is comen is, and muche spoken of, that the oracions of Demosthenes sinelled all of the candle, for that the same did in the night season wyte and recoorde suche thynges as he had to saie to the people in the daye tyme. So whē an other feloe, whiche had an euill name abroad for the suspicio of piekyng and bybyng, veraye malapertely inueighed against the same thyng: I knowe it full well (as Demosthenes) that wee dooe werke the muche sorowe, in that wee light candles in the night. 22 For priue stealers

Repentance
sure
come after.
Yea and one
propertes more
it hath, that
the pleasure
is small, and
is gon in a
momente, the
repentance
greate, and
still endu
ring as long
as life contin
ueth.

Read the
apophthegme
of Demosthe.

Priue theues
loue that
dark.

DEMOSTHENES.

stealers loue y derke.

16. On Demades crypnyng, oh, Demosthe

How Demo- nes will take vpon hym to correcte
sthenes tann- me, the sow will teache* Minerva, y
ted Demades. same Demosthenes saied: Yea, but

Minerva by this Minerva (q he) was taken the
the fiction of last yere in aduoutrie. He lated
the poetes a vnto y charge of Demades aduoutrie, wher
perpetuall as the poetes dooe make Minerva to bee a
virgin. perpetuall virgin.

*A swyne to teache Minerva, was a puerbe against suche, as
either beeyng themselves of no knowlage ne wisedō at all, wil
take vpo them, to teache psones y are excellētely skilled & pas-
syng expert, for which we saie in Englyshe to teache our dame
to spynne:ozels, y will take vpo them to bee doctours in those
thynges in whiche themselves haue no skille at all, for whiche
wee saie in Englyshe, to correcte Magnificat before he haue
learned Te Deum. For Minerva was thought the patronesse
of al witte and of al ingenious artes (as is afore saied) and the
swyne, by the tradicion and wyptyng of all the naturall philo-
sophiers is declared to be of al beastes the moste brutyshe, and
lest apte to learne any thyng.

17. Thesame Demosthenes withstood

Demosthe- y Atheniens ymportunely desirynge
nes would hym to shewe his aduise, & saied:
not bee at the becke of the ou ου ου τεταγματι. that is,
people.

I am none of those whiche are
brought, vnder coram. Signifi-
yng, that he was not as a bonde seruaunte
made.

made to the becke of the people, but at his owne wille & pleasure at all tymes to dooe what thyng he had iudged expediente to bee dooen.

A certain bonde maiden had receiued of twoo menne of hir acquaintance a certain summe of money to kepe for theim, with this condicio and agreemente, that she should redeliuer thesame summe vnto theim bothe together. The one of these twoo parties within a shorte space after, comyng cladde in a mournyng garmente, & gooyng as though he had no ioye of his life, and feignyng that his partener was dedde, beguiled the woman, & gotte the money out of hir fyngers. This dooen, anon came the secounde partie vnlooked for, and begoonne to require that had been leaste in hir custodie. And wher y woman beeyng in a pecke of troubles was half in mynde & purpose to hang herself, Demosthenes was

How Demosthenes by a luttile ingen saued a more woman from payng one summetwoys.

DEMOSTHENES.

was so good vnto hir to become
hir aduocate, who, as soone as he
came to make his plea in hir be-
half, went roundely to the demaū-
der of the money after this sorte:
This woman (saith he) is readie
well & truely to discharge herself
of the money which she was putte
in truste withal to kepe, but onles
thou bryng thy partener too, she
maye not dooe it, because that by
thyne owne confession and wooz-
des, this was a plain composicio
made betwen you, that the money
should in no wyse bee deliuered to
the one of you without the other.

By this suttle ingen he saued the poore
feelle woman, and clerely defeacted the con-
spirisie of the two vilaines, who had dzieuē
a dzifte to receiue double paymente of one
summe.

To a certain pson demaūdyng
19 what was the principall poincte
in eloquence, he made answere, by
pocrifis

procrisis, that is, accion or pronun-
 ciacion. To ysame persone eftson
 askyng, what was y nexte pointe
 and what the thirde, he still made
 none other aunswer but, accion,
 accion. Referryng so muche to pro-
 nunciacion, that he thought all together to
 consist in the same. And in deede y accion or
 pronunciacion comprehendeth many thyng-
 es mo then one, that is to wete, the tem-
 peryng and qualifyng of the voyce, the ear-
 nest looke of the ytes, the porte of the coun-
 teuaunce, and the gesturyng or conueigh-
 aunce of all the whole bodye.

When the syngers of the Athe- 20
niens ticleed to aid and succour *Har-
 palus*, and wer now alreadie vp to-
 wardes warre against *Alexander*,
 soodainly was seen *Philoxenus* ar-
 riued in the countree of *Attica*, whō
Alexander had made his high anti-
 rall. At this sodain arriuall of the
 saied *Philoxenus* when y people bee-
 yng with feare astounded wer soo-
 dainly whished & weared dumme:
 what

DEMOS THE NES.

What would these menne dooe (¶ Demosthenes) if thei should see the soonne, which haue not the power to looke against a candle? ¶ After suche sorte did he vpbraid to the people their rashe and vnadvised stiering of coles, and arispynges to warre. ¶ By the soonne he me-
ned Alexander, in comparison of whom, this Philoxenus was scarcely to bee esteemed a candle.

21. Certain persones estemyng and sayng that Demades had now geue ouer to bee suche an haine, as he had been in tyme past: Yea marie (¶ Demosthenes,) for now ye see hym ful paunched, as lyons are ¶ for Demades was couetous and gredie of money. And in deede the lyons are moze gentle when their bealpes are well filled.

Demades
was couetous
of money.

22. When he was by a certain per-
sone reuiled with muche naughty language: I am now matched (¶ he) to buccle in a strife, in whiche who so hath in fine the ouer hāde, getteth the wurse, and who so ouer cometh, lesseth the victorie.

22.
In reuiling
one an other,
who so ouer-
cometh, lesseth
the victorie.

Thesame

THE. II. BOOKE.

345.

23.

Thesame Demosthenes, when he heard a certain oratour speakyng out of measure loude and high, & all together in Pilates voice, saied: Not all that is greate, is well, but all that is well is greate. ¶ This sayyng is ascribed to others also. And some folkes there been, that esteeme feastes whiche are drawen of a greate length to sitte all daye, and are furnyshed with soondrie dishes or courses of the moste, to bee royall deintie geare, & whereas by the plain determinacion of all naturall philosophers, and of all good physicians in the world, one good disse alone to fede on is more naturall and more holtsome for the bodye, then the varietee of many costely dishes at one repaste.

Not all þ is greate is well but all that is wel is greate.

One disse alone to fede on, is more holtsome for þ bodye, then varietee of dishes.

¶ The ende of the second booke.

¶

That thou mayest the soner
and easlyer fynde (moste gentle reader) ei-
ther the name of any persone or any other
good matter cōteined in this booke, I haue
here added a large and plaine Table after
the ordre of y^e A.B.C. set out with the
nōumbze of the leafe, where thou
shalt fynde any suche thyng
as thou desyrest to
haue therein.



The Table.

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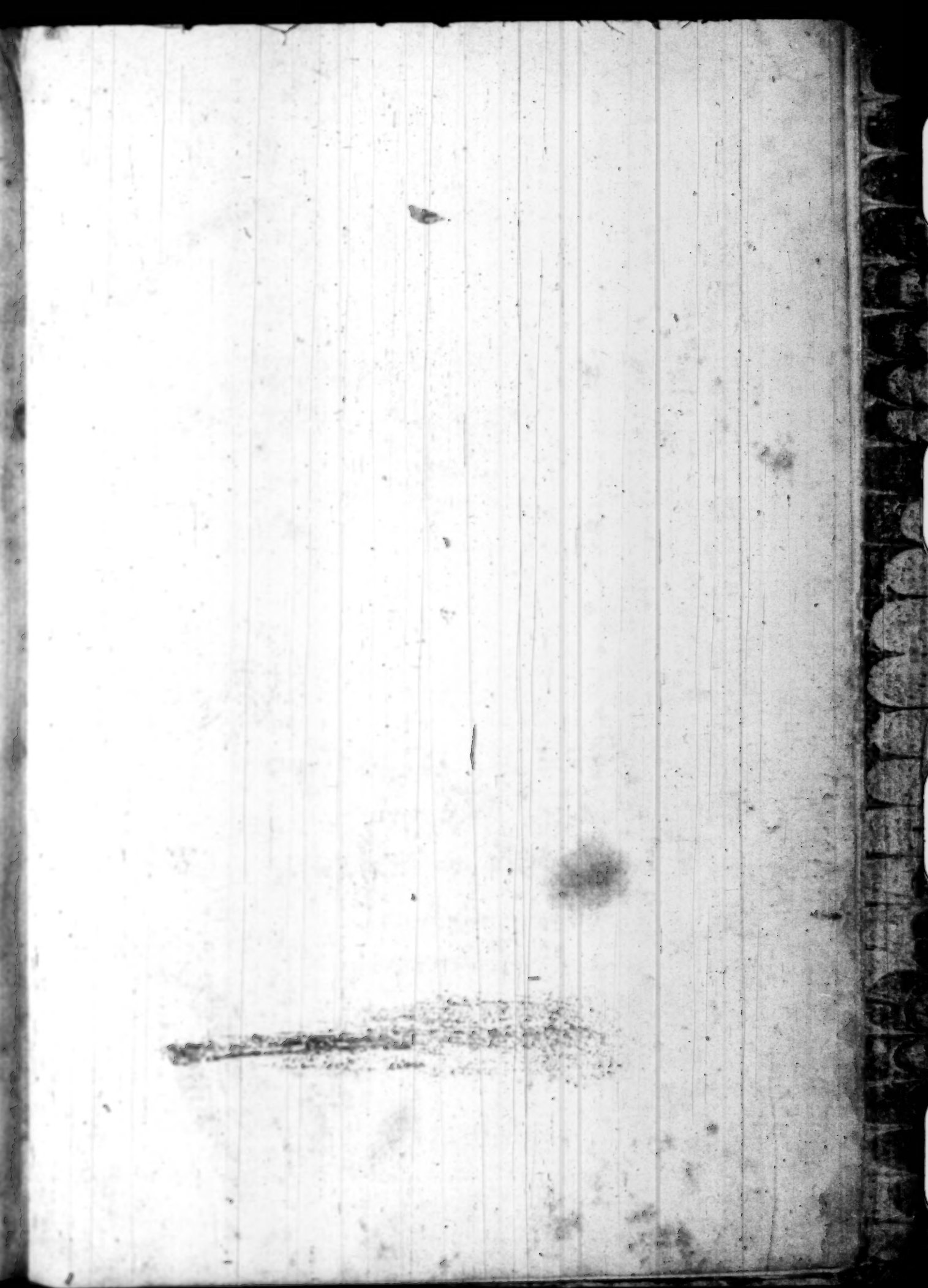
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♀ LONDINI. ♂
 In officina Richardi Graftoni.
 Anno post natum Christum.
 M. D. XLII.
 Mense Septembri.





● LONDINI. ●

In officina Richardi Graftoni.

Anno post natum Christum.

M. D. XLII.

Mense Septembri.

